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ORRY, S.J.
4, 1960

Correspondence

Population Growth

EDITOR: No doubt, various comments will be forthcoming from social scientists on "The Population Explosion" by Robert H. Amundson (4/30). I confine myself to one, relating to Japan, and that on the level of demographic analysis.

The author suggests that present annual increment in Japanese population "must be largely a result of increasing longevity." He notes that life expectancy in 1935 was 47 for males and 50 for females, whereas it now is 64 and 68, respectively.

These figures are correct, provided they are understood as mathematical calculations of *average life expectancy at birth*, according to the procedures of the standard life table. But they are not necessarily proof of increasing longevity, as this term is commonly understood. To ascertain the latter, one must examine age-specific mortality and the changes therein over time.

Actually, in Japan there seems to be some tendency toward longer life among those of adult age. But the change is not very appreciable, as may be gathered from the figures below. The real reason for the substantial increase in life expectancy at birth is the sharp drop in infant and child mortality. Also, there are indications of improved health among the young adults.

Life expectancy at age 50 in Japan has increased only from 19 to 22.2 years for males, and from 22 to 25.5 for females, during the 1935-57 period. And increases in expectancy at age 40 were not much greater. Persons 50 and over made up 15.2 per cent of the total population in 1935, and only 16.1 per cent today. The 3.2 million over 65 in 1935 are but 4.9 million today. And so it is with all age groups beyond the childbearing years.

The big changes came in the younger age groups. Those 15-49 accounted for 48.6 per cent of the Japanese population in 1935, and are 50.6 per cent today. In absolute numbers, the increase of this middle-age group has been approximately 15 million, and that despite war losses.

But the focus of attention should be the infant and child groups. Those under 15 numbered roughly 24.6 million in 1935, but about 30 million today. This increase of nearly 6 million is more than three times the 1.7 million increase in the 65-and-over group. In the light of the extensive fertility-control measures mentioned by Professor Amundson, this is highly significant.

It is likely, as the author suggests, that in view of the present and prospective age

structure of the Japanese population, there may be some increases in mortality in the years ahead. And this would tend to slow up somewhat the rates of growth, provided fertility does not turn upward meanwhile.

But it needs to be strongly reaffirmed that so long as live births exceed total deaths, population will continue to grow. Moreover, generally speaking, abortions do not get counted in either the birth or death columns of figures. Hence, they are statistically irrelevant in calculating rates of natural increase.

It is the sharp drops in infant and child mortality, amidst fairly high fertility, that make for accelerated population increase. In the case of Japan continued growth can be expected for the foreseeable future, despite the disturbing incidence of induced abortion.

The really significant decreases in mortality, made possible by modern advances in public health and medicine, have come in the infant and childhood age brackets. Moreover, larger numbers of youths survive to adulthood, marry and become parents. Few die before the childbearing period is over. So long as such conditions prevail, we have the demographic setting for rapid rates of population growth wherever fertility remains at traditional levels.

The extent to which misunderstandings about population-growth theory exist in Catholic circles is regrettable. The matter is discussed at greater length in a recent article by Thomas K. Burch on "Facts and Fallacies About World Population Growth" (*Catholic World*, March, 1960). I commend it to your readers.

WILLIAM J. GIBBONS, S.J.
New York, N. Y.

For the Vernacular

EDITOR: At a Lenten service in the Church of Our Lady of Help in Rome, our Holy Father noticed that, during the first half-hour, all the chanting and the prayers were in Latin. Looking out upon the congregation unable to follow the services, His Holiness was stirred with a feeling of great compassion. He publicly declared his intention to secure more use of the vernacular in the public ceremonies of the Church.

Would it not be appropriate for all who share the wish of the Holy Father for the wider use of the vernacular to shower His Holiness with spiritual bouquets in gratitude?

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Sunday when the Apostles received the gift of tongues and thus spoke words understood by all. Such action would doubtless bring great joy to the heart of our Holy Father, and I urge every reader to send today such a bouquet to His Holiness, Pope John XXIII, Vatican City, Rome, Italy.

(REV.) JOHN A. O'BRIEN

University of Notre Dame
Notre Dame, Ind.

Author vs. Critic

EDITOR: Though Msgr. George G. Higgins and I have had differences in the past, he has been most generous in his review of my new book, *Lament for a Generation* (4/23, p. 152). In two major instances, however, I feel that he has inaccurately characterized my point of view:

1. Though I devote one full chapter and sections of others to a critical dissection of contemporary conservatism, Msgr. Higgins writes of my "overly effusive endorsement of most of the new 'conservatives'." I would refer him to *National Review*, which took me severely to task for the very pages which his review calls endorsement. I espouse the conservatism of Benjamin Disraeli. In Richard Nixon, I see a political figure who has translated Disraeli's conservatism into American, 20th-century terms. These instances hardly justify Msgr. Higgins' use of the word "most."

2. Msgr. Higgins speaks of my "admitted lack of interest in philosophy," quoting out of context to back his point. I make no such admission—and in fact the passage from which he quotes is written in criticism of other conservatives for *their* lack of interest. I will readily grant that Msgr. Higgins easily surpasses me as a philosopher—but this is a far cry from his contention that I "proudly and almost belligerently" dismiss philosophy.

Msgr. Higgins and I are both politically engaged men, so I can understand his defense of our present-day liberals. Perhaps our differences here are semantic. But I would urge Msgr. Higgins to consider that Vernon Parrington, himself a distinguished liberal, most persuasively described the "Coercive State" as the inevitable consequence of the liberal ideology. Historically, moreover, liberalism has been anti-Catholic and fundamentally antireligious.

Because I believe profoundly that only within the framework of religious faith can man enjoy political independence, I oppose the liberals. This, as the review of *Lament for a Generation* suggests, may make me a "crank"—but a crank, Msgr. Higgins should be the first to admit, on the side of the angels.

RALPH DE TOLEDANO

Washington, D. C.



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Current Comment

The Flight of the U-2

Spying is inevitable in the Cold War. Moscow masterminds the biggest espionage operation in history. The undisclosed budget of the U. S. Central Intelligence Agency may top a billion dollars a year.

Nevertheless it was damaging in the extreme for Uncle Sam to be caught with his fist in Khrushchev's cookie jar. That is what happened when agent Powers and his snooping U-2 came to earth recently in the Soviet heartland.

It is safe to assume that Comrade Khrushchev's account of this cloak-and-dagger flight was generously spiced with fibs. Even so, it is difficult to avoid the judgment that this bit of U. S. spying was a colossal blunder. It was inexcusable on the score of timing and risk and it raises the question whether there are freewheeling agencies in our Government that are capable of jeopardizing our security by inept, irresponsible or unauthorized shenanigans.

But what is primary in this lamentable affair is the reaction Khrushchev gave to the flight of the U-2. He could have overlooked it; he could have minimized it; he chose to magnify it monstrously. Why?

Our guess is this: with his summit expectations in peril, Khrushchev made a desperate bid to bring the President to Paris with tarnished glory and diminished bargaining power, in the hope of browbeating the West into an attitude of shameful compromise and appeasement.

If we estimate the Eisenhower temperament rightly, this Soviet gambit will fail. If it does, Khrushchev still has an "out." He can tell his people that the American warmongering spirit doomed the summit meeting before it convened.

West Virginia Votes

Sen. John F. Kennedy strode down from the hills of West Virginia with a broad smile on his face. The primary of May 10 which had been scheduled as only another round—and an uphill one at that—in his continuing duel with Sen. Hubert H. Humphrey, turned out

instead to be a "sudden-death" play-off with disastrous results for his opponent. [For an on-the-spot report of the primary from Charleston, W. Va., see Washington Front, p. 275.]

"Mountaineers Always Free" has long been the West Virginia motto. As the returns slowly mounted in the early hours of May 11, it became clear that the voters of that State had once again vindicated their claim to bear it. Over the weeks during which the two Democratic hopefuls slugged it out in their taxing and increasingly bitter campaign, all the forecasts pointed to a Humphrey victory of respectable dimensions. As one metropolitan paper reported, however, on the eve of the voting: "Beneath the surface . . . remained a strong, silent and quite possibly decisive force of voters who, in public opinion polls, declined to give any indication of how they intended to choose." When the votes were in, it was evident that a vast majority of the noncommittal ones had swung effectively behind the Kennedy banner.

In the calm light of dawn, as both victor and vanquished treaded the weary path homeward, more than one observer again questioned the worth of State primaries. No less a veteran than Harry S. Truman had long ago dubbed them "eyewash." By every count, they are won at a high cost in terms of human energy, finances and a lingering divisiveness sown in the course of a hard-fought contest. For Sen. Kennedy at the moment, however, it must all seem to have been a price well worth paying.

... A Nation Watches

In the weeks ahead as the nominating conventions draw near, efforts on all sides will be made to interpret the meaning of the West Virginia primary. Vice President Nixon, for one, had gone on record as holding that Kennedy would win over Humphrey and go on to capture the Democratic Presidential nomination. For this reason, his aides announced, the Californian planned to alter his own campaign tactics. From now on he would concen-

trate his fire on the Kennedy candidacy in what was promised as "the most vigorous, energetic campaign" he had ever staged.

Party leaders among the Democrats, meanwhile, had their own thoughts to ponder as the deadline for choosing a front runner came ever closer.Flushed with the heady grapes of his mountain victory, the Massachusetts Senator promptly staked out a flat claim to the party bid. Only the political novice, of course, would accept this statement as binding on the professionals in whose hands lay the power to confer that gift. If Jack Kennedy had a firm grip on one leg of the trophy, the awards committee had not yet declared him the champion.

On all sides, finally, the West Virginia vote won a warm welcome as grounds for hoping that the religious issue might be on the wane in the political arena. On the very day of the primary, the Protestant Episcopal Bishop of New York gave voice to the heartfelt sentiments of many when he advised his diocese that, in the upcoming election, "We are not electing a Protestant, a Roman Catholic or a Jew—we are electing a President of these United States."

Test-Ban Developments

The week of May 1 was marked by two developments relating to the proposed treaty on banning atomic tests.

On May 3, at the 202d meeting of the marathon negotiations in Geneva, the Soviet Union "reluctantly" agreed to a Western proposal that experimental nuclear explosions be carried out as part of a joint research program on improving methods of detecting underground blasts. The previous Soviet position had been that conventional explosives could provide all the data needed for this scientific project.

On May 7 President Eisenhower announced that the United States will soon resume underground testing. Known as Project Vela, the new program will require some \$66 million in the coming fiscal year. A series of variously scaled nuclear devices will be set off in different kinds of geological formations in an effort to improve current methods of seismic detection.

The Administration insists that the announcement on resuming under-

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ground tests is not a riposte to the bitter lunges Premier Khrushchev made after pilot Powers' cloak-and-dagger swoop through Russian skies on May Day. Even so, the President's unilateral declaration of test resumption was not too well timed. Coming in the touchy pre-summit days, it gave the USSR another propaganda bludgeon with which to lambaste groggy Uncle Sam. Once the United States announced its intention to resume testing, it was almost inevitable that Moscow would accuse Washington of putting forth at Geneva as a *fait accompli* what presumably was to have become an issue for joint discussion on May 11.

Sisterpower Shortage?

Spring brings headlines about the manpower worries of major-league baseball managers. School administrators, though they don't break into print, have similar headaches. How get the right teachers behind desks in classrooms all over the country? This question, as an article on "100,000 Valiant Women" (4/23) made clear, also troubles the president or dean who wears a nun's veil as well as an academic hood.

For her benefit some wise words came recently from an experienced educator. Fr. William J. Dunne, S.J., now associate secretary of the National Catholic Educational Association, addressed sisters who are college presidents on the subject of personnel policies for college teachers. Fr. Dunne's qualification as an expert stems from his 16-year term as president of the University of San Francisco.

In Fr. Dunne's view, Catholic colleges "today face perhaps the most crucial period" in their history:

Already, in so many cases we have made commitments in building, plant, faculty, academic programs, that it is almost impossible to retrace our steps. . . . Unfortunately, many of these commitments may have been made without due consideration of our resources, now or in the future.

To cope, at least in part, with this situation, USF's ex-president urged his listeners to consider tailoring enrollments to the available pool of sisterpower—"the great resource at your disposal."

Fr. Dunne's sage remarks on making the best use of this resource will cer-

tainly receive the full attention of all sister administrators. The critical years ahead for Catholic schools demand no less.

Colorado Water

For centuries men have fought to the death for possession of water. Less violent but no less decisive for the course of empire is the inter-State fight now under way for the life-giving waters of the lower Colorado River. For eight years (and longer) California and Arizona have been asserting conflicting claims, as riparian States, to their "fair share" of this precious fluid. The litigation has suddenly moved forward toward the climax with the tentative recommendation of a special master appointed by the U. S. Supreme Court. On May 8, Simon H. Rifkin, former Federal judge, turned in his verdict. It was, in effect, a triumph for Arizona and a severe jolt to California's future growth.

The Rifkin report is complicated, both in its legal and its factual aspects. In practical terms, however, it means that California will get about one-third less water than it had counted upon for its future growth. By the same token, Arizona will be assured (in the supposition that the U. S. Supreme Court accepts the recommendation) of a constant supply which will be legally as well as technologically available. It will now be able to proceed with a vast irrigation project which may well transform the face of Arizona.

The rest of the country has no particular reason to side with any one of the two States involved. But the nation does have an interest in an early end to the litigation. For, while the lawyers talk, a flood of white gold is pouring down the lower Colorado into the briny sea and economic progress in the Southwest is at a complete standstill.

Nato's "Full Agreement"

Are Americans and Europeans really interested in the North Atlantic Treaty Organization? How many among them could even name the 15 countries to which they have chosen to link their fate in the alliance? When they see in their newspapers, for instance, "Nato talks reach full agreement on summit

stand," do they care to read further and to learn just what the 15 ministers have agreed upon? To most people, the North Atlantic Alliance is a reasonable piece of statecraft, a measure of national defense necessary in these days of East-West conflict. It cannot, however, be said to be popular.

Of course, a military alliance is not a love affair; but Nato is not just an ordinary alliance. For a long time there has been a feeling, to cite one recent statement, that "the alliance must develop more positive and extensive non-military activities. Otherwise, it will become brittle, the equilibrium will be lopsided and the tissues of regional community will not grow."

The growth of a regional community requires not only mutual respect but also a sense of mutual belonging. Apart from official circles and some privileged intellectuals, the psychological gap between the nations of the Atlantic area remains very broad. Our Fulbright exchange program is doing a very efficient job, but it affects a relatively small number of individuals at the world, not at the Atlantic, level. The "full agreement" reached by the nations in the Atlantic alliance will remain a paper agreement if we do not find the means to give *large numbers* of young people below the official level, on both sides of the Atlantic, the opportunity to understand that they, too, have mutual interests.

Asian Dictators

When the Nato foreign ministers met in Istanbul on May 2, they found themselves in an ironic situation. Representatives of an organization pledged to the preservation of democratic freedom, they were guests of a member country in a city under martial law, with schools and universities closed, the press gagged and with thousands of demonstrators chanting "freedom" in the streets. Some probably wondered if they were about to witness another popular upheaval such as that which, a few days previously, had overthrown the Government of Syngman Rhee.

An uneasy calm has prevailed in Turkey ever since. But the demonstrations have given rise to questions the United States may have to confront more frequently in the next few years. Can we go on working with dictatorial

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regimes in Asia and, at the same time, be true to our own democratic ideals? What do we do when popular opposition, with justifiable grievances, turns to open revolt?

At the moment we appear to have acquitted ourselves well in South Korea. We seem to have lost nothing by supporting the forces which brought about the downfall of Syngman Rhee. But, from now on, opposition forces in many another Asian country, following the pattern of South Korea, will be seeking American support.

... and South Vietnam

South Vietnam is a case in point. No sooner had Syngman Rhee fallen than the political opposition in Saigon

presented the Government with a manifesto demanding drastic economic, military and administrative changes. As the London *Economist* pointed out on May 7, it makes no difference that the signatories are regarded in Saigon as "lightweights." The significance of the manifesto "lies in the simple fact that a challenge [to the Diem Government] was presented at all."

Everyone admits that there is little democratic "nonsense" allowed in South Vietnam. But there is economic prosperity. Farm taxes are down. Health, sanitation and education have greatly improved. Villages daily toss more food into the garbage dump than the commune dwellers in Mao Tse-tung's paradise consume in a week. To the average Vietnamese these accom-

plishments are probably more important than the advantages to be derived from uninhibited political freedom. We cannot forget that South Vietnam is the most vulnerable to Communist infiltration of the newly independent nations of Asia. A strong hand is needed at the helm.

The point is that there is no single approach valid for all countries in Asia. Turkey is not South Korea. South Vietnam cannot be compared with either. We must not be panicked, therefore, into supporting every opposition group that looms on the horizon. Asia, for the most part untried in the ways of democracy, is going to have to live with dictators for some time to come. The most we can hope for is that they will be benevolent.

Communist Broadside at Neo-Thomists

ON SEVERAL OCCASIONS in recent months the Communist propaganda barrage has been directed at neo-Thomism. Lately, for example, Moscow Radio began a series of broadcasts aimed at discrediting neo-Thomism as the enemy of contemporary science. On this program Dr. Lev Vorobyev charged that the greatest crime of neo-Thomists is "their sustained campaign against Marxist communism and scientific materialism." Moreover, the March issue of the *World Marxist Review* accused the Church of leaving "no stone unturned in its drive against communism, beginning with vulgar anticommunism and ending with a 'scientific' critique of Marxism-Leninism."

The background for these attacks on neo-Thomism is spelled out by Nikolai Iribadzhakov's article, "The Bankruptcy of Contemporary Bourgeois Philosophy," in the January issue of the *World Marxist Review*. This article describes neo-Thomists as extremely active in the struggle against Marxism-Leninism. Moreover, its author believes that "the bourgeoisie finds neo-Thomism of exceptional importance in its anti-Marxist struggle."

According to this survey of contemporary philosophy, neo-Thomism is "dangerous" not merely because it has a broad and organized base among Catholics, but also because of its great flexibility. Iribadzhakov dismisses existentialism as the crystallization of the irrationality and pessimism of bourgeois philosophy; neopositivism is dismissed in Russell's phrase, "a slight help to the

lexicographers, and at worst, an idle tea-table amusement." But the peculiar danger of neo-Thomism is stressed: this is a philosophy which claims to study Marxism objectively; it does not throw Marxism out, lock, stock and barrel, but recognizes positive elements in it.

The survey cites as representative of this Thomistic approach such studies as G. Wetter's *Dialectical Materialism*, J. Bochenski's *Soviet-Russian Dialectical Materialism*, Y. Homme's *The Technical Eros*, and J. de Vries's *The Theory of Knowledge of Dialectical Materialism*. In their cunning, these and other Thomists emphasize the fact that there are correct principles in Marxism which they themselves hold. Thus, the Thomists do not deny the existence of the class struggle, or the fact that capitalism exploits workers. Further, neo-Thomism tries to make an ally of science to join science with religion, knowledge with belief.

To make matters worse, the influence of neo-Thomism is not limited to bourgeois intellectuals. Through the press, through popular philosophical literature and through the universities these ideas are poisoning considerable sections of the people. For this reason, then, "the ideological struggle, even in the sphere of the most abstract ideas, assumes such importance in the day-to-day theoretical and practical activity of the Communist and Workers' parties in all countries."

Clearly the Communists realize that ideas have consequences. They are engaged in an untiring ideological struggle. This should be a challenge to intensify that objective and scientific study of the philosophy of communism that seems so to annoy them. At the same time, we cannot afford to leave our own philosophical ramparts unattended.

WALTER E. STOKES, S.J.

FR. STOKES, an assistant editor of AMERICA, is going to Cambridge this summer as a Fulbright scholar to pursue postdoctoral studies in philosophy.

"Free" Press in Poland

The March 27 Polish Catholic weekly, *Tygodnik Powszechny*, noting its 15th anniversary, reported that some readers ask whether this is the same magazine which first appeared in 1945. The editor, Jerzy Turowicz, assured all doubters that his review is, indeed, essentially the very same, even if it has changed a little with the times. Behind that question and the answer lies a tale of freedom as it is allowed to exist under communism.

We found as significant as it was un-

derstandable, the editor's failure to recall the strange interlude (Am. 2/6/54, p. 477) after 1953 when the weekly was "kidnapped"—there is no better word—by the notorious Pax group and used as a diversionary influence in Catholic circles. It was not until the October Revolution of 1956 that editor Turowicz and his associates were able to regain control of their own paper.

The Polish reader no doubt did not need to be reminded of this chapter in the life of the Church in Poland. We are told by old-time journalists who have served a bitter apprenticeship

under dictatorial regimes, that the average reader is accustomed to read between the lines of the controlled press. If that is the case, then the Polish Catholic reader is able to interpret the apparent irrelevancies, the eloquent silences and the stress on secondary matters which are today the hallmark not only of *Tygodnik Powszechny* but of whatever "free" press is allowed to continue its marginal existence under communism. As for the uncomprehending outside world, it can only express its admiration for brave men working against odds.

Red Shadows Spread in Guinea

WHEN PRESIDENT Sékou Touré and his *Parti Démocratique de Guinée* triumphed in the first Guinean elections after independence 20 months ago, they knew precisely what they were going to make of the former French colony of 2.5 million people on Africa's west coast.

The PDG at once imposed the classic apparatus of the Marxist state. A little Politburo was set up as the supreme governing body, its decisions to be transmitted to the Cabinet and the National Assembly for implementation. Farther down, district political committees of the party rule different regions through 4,000 village committees. Every village is organized for work, "education" and recreation. Volunteer labor brigades spend Sundays and holidays out on the road. The weekly denunciation before the village committee of others' political shortcomings, the public confession of one's own social sins, the loyalty reports by students to their teachers and by children on their parents are other totalitarian features of life in Guinea.

M. Touré left no ambiguities regarding the authority of the party. At a press conference last September he explained: "The PDG is identical with Guinea. The party's decisions must be respected by everyone." Subsequently other parties have withered away.

The Christian trade-union organization has been suppressed. The party's youth movement has swallowed up the Boy Scouts, the Jocists and all independent youth programs. Religious radio programming is no longer allowed. Thus far, church religious services have not been directly interfered with, but the party has taken absolute control over all essential areas of national life.

Private and church schools in Guinea have been given three years to terminate their work, and in the meanwhile they are forbidden to accept new classes. The classrooms freed are being put to use for public schooling. At the fifth congress of the party, the President predicted that at the end of

the three years "you will not be able to discover a single pupil who does not belong to public education." Then public education, he said, "will possess its true character in its function as a state instrument put to the service of the people, not only for their instruction, but also and above all for their total education."

Yet Sékou Touré stoutly denies that he is a Communist. He insists that Guinea is neutral in the contest between East and West. He claims to be seeking a socialism authentically African, but, to outsiders at least, it looks more red than black. The Guinean leader himself came up through the Communist-controlled French General Confederation of Labor (CGT) and learned his economics in Prague. It is true that several years back he did split with the CGT, but this move was made to form an all-African independent workers' union. Key members of his Cabinet, like Abdullah Diallo, a former vice president of the Communist-led World Federation of Trade Unions, are avowed Reds. Most ominous is Guinea's ever closer alignment with the Communist bloc.

The first major power to recognize Guinea was the USSR, and Red China was the first to open an embassy in the new country. Within weeks of independence, swarms of technical and cultural missionaries from these countries, as well as from East Germany, Poland, Bulgaria and Czechoslovakia, were buzzing busily all over Guinea.

On March 1 Guinea cut the last close tie with France by withdrawing from the franc zone. Four days later, the East German News Agency announced an exchange of ambassadors between the German Democratic Republic and Guinea. If this is substantiated, Guinea will be the first country anywhere outside the Communist bloc to recognize East Germany. In any event, communism's penetration of Africa has been much facilitated by its gaining a firm foothold in West Africa.

NEIL G. MCCLUSKEY

Washington Front

"We're on the Road Now."

CHARLESTON, W. Va.—It may be possible to overestimate the triumph of Senator Kennedy in West Virginia. No one who was here, however, thinks so. For here the expressions of doubt or resentment over his Catholicism were rendered with a forthrightness that was hair-raising to those who are accustomed to a slight glossing over of statements of prejudice.

It was impossible to be in this State for half a day in this campaign and not be told: "I could never vote for a Catholic," or "He would have to take orders from the Pope."

The expressions on the faces of the Kennedy staff during the last week here were a measure of their dismay on being confronted by such a seemingly unscalable wall. True, there was evidence in the last week that a reaction had developed among more fair-minded people, some of whom felt that injustice was being done, and others of whom saw West Virginia's good name being blackened beyond cleansing.

It was not, however, until Senator Kennedy went on television the Sunday night before the election and assured the people of West Virginia that he would not take instructions from the Pope that hope began to flower in the Kennedy camp. Immediately following that appearance, telephone calls began pouring into their headquarters. Several Protestant ministers pro-

nounced themselves convinced that Senator Kennedy understood and honored the separation of Church and State.

Senator Kennedy's handling of the thorny religious issue was brilliant. He protested its inclusion in the campaign several weeks ago in a speech before the American Society of Newspaper Editors. He repeatedly told the people of West Virginia that he refused to believe they would reject him on those grounds. Finally, with his frank statement on television Sunday night; on the eve of the voting, he apparently won them over.

The roots of prejudice are a little obscure to trace in this lovely, rugged State, where visiting reporters were often told by the natives: "We don't know no Catholics here." Why should they reject what they do not know and what represents no economic menace in a State where jobs are hard to find? Apparently their feelings were not fed to any great extent from the pulpits of their Fundamentalist churches. Nor were those feelings exacerbated by the furious discussion of the birth-control issue which raged in the press last December. They simply existed, and flared up when a man seeking the greatest national office materialized in their midst.

The conquest of prejudice, however, means that Senator Kennedy need no longer name his religion as an obstacle to nomination. More than that, as he said at an early morning press conference at his jubilant headquarters in Charleston: "I think that, after the campaign in this State, it will not be necessary to mention it again." All present would certainly say a fervent "amen" to that.

MARY MCGRORY

On All Horizons

SAFETY IN CHURCH. For the past three years the National Safety Council (425 N. Michigan Ave., Chicago 11, Ill.) has had a religious section, one of whose duties is to eliminate physical hazards in places of worship. This phase of the council's work is guided by a 58-member interdenominational committee.

AFTER PAYOLA. The consumer as well as the producer will have his say at the Conference on Religious and Educational Broadcasting scheduled for Pittsburgh, June 20-24, under the sponsorship of the Catholic Broadcasters Assn. Program details from the CBA, 111 Boulevard of the Allies, Pittsburgh 22, Pa.

WORSHIP AND THE WORD. A week on the theology of the liturgy is being scheduled for June 16-21 by the

College of Notre Dame, Belmont, Calif. The program comprises lectures, workshops and discussions, as well as displays and exhibits. Credit is granted under certain conditions.

TIRED BLOOD? To put life into sagging sales at the pamphlet and magazine rack, lay and clerical apostles of the Catholic press should try advertising. Suggested fillers for parish bulletins are contained in a 34-page manual issued by the Catholic Information Society, 616 W. Wisconsin Ave., Milwaukee 3, Wis. (50¢).

SECULAR SANCTITY. The mimeographed information bulletin on secular institutes, *Life of Total Dedication in the World*, is now edited by Rev. Albert J. Nimeth, O.F.M., at 1434 W. 51st St., Chicago 9, Ill. In the current issue we read that a new directory of

secular and other comparable institutes is now being readied for publication. For a copy of this listing send 25 cents (stamps accepted) to the L.T.D.W. Conference, Box 4522, Brookland P. O., Wash. 17, D. C.

AFFIANCED. The 27th national Catholic Family Life convention will be held this year at San Antonio, June 20-23, with the theme: "Readiness for Marriage." Convention headquarters are at 230 Dwyer Ave., San Antonio 5, Texas.

PILGRIMS. A half-million devout vacationers visit annually the Martyrs' Shrine at Auriesville, N. Y.

PROTEST. At the first world congress of the International Movement of Catholic Rural Life, Lourdes, May 27-29, the banners of the West German delegates will be draped in black in protest against the forced collectivization of the farmers in Soviet-controlled East Germany.

R.A.G.

Editorials

Catholic Values on the Secular Campus

WE ARE PRINTING the article "Catholics in Secular Colleges" (pp. 278-281) because of our conviction that the important problem it treats has moved to another stage of discussion. While the perennial arguments for and against Catholic undergraduates attending non-Catholic universities and colleges have been bandied back and forth, a new factor has entered the debate—simple necessity.

Since the Catholic community is unable to provide adequate facilities on the college level for the education of all its young people, many of them are going to have to look elsewhere for college. Even today, only some 40 per cent of the Catholic college population is enrolled in Catholic institutions, but by 1970, when the nation's college population is expected to double, there will probably be place for only one of every four Catholic students seeking to enter a Catholic college.

In the article it is argued convincingly that when a Catholic student loses his faith in a secular college, the responsibility cannot be put solely or even principally on the institution, and that the number of defections from the faith has been exaggerated. The first conclusion is irrefutable and the second consoling, but neither is advanced as a selling point for undergraduate education on a secular in preference to a Catholic campus. Not losing the faith, like survival in battle, is crucially important but a negative factor as far as gaining either heaven or a military victory is concerned.

We dislike seeing higher education regarded as a supreme trial of one's religious faith, as if the great argument for Catholic college education were not a richly positive one.

As the Newman Club Chaplains' Association well says, "The ideally perfect education is best achieved by the Catholic college and university where God is centrally studied and daily worshiped."

It should be obvious to all that on a Catholic campus

a person can come into fuller possession of the cultural and intellectual treasures of our Western civilization, that there he can better acquire the distinctive values, attitudes and instincts arising from the great philosophical synthesis of Christian humanism. To exchange this for an atmosphere ignorant, hostile or at best indifferent to much of Christian culture, where ethical and philosophical relativism leave the seeker after truth with only "a confused and fragmentary outlook on the world," is a concession begrimed to necessity. Yet the necessity is upon us—what do we do?

It seems to us that some way must be found to insure that Catholic students on the secular campus share to the greatest possible degree in the positive benefits of Catholic higher education. For want of manpower the Newman Club chaplains have had to serve primarily as campus pastors. Their pastoral duties have pretty well kept them on the cultural periphery of the institutions they serve. Yet the care of souls, important though it be, is only one part of the need.

What is required is a new kind of Newman Club, more on the scale of a "Catholic Institute." This would be complete with library, lounges, study facilities, lecture halls, seminar rooms and, above all, a faculty competent to create the scholarly climate of Christian culture that attracts and challenges students.

Some bishops have already provided men and money to start such centers. Yet more and more academically qualified priests, laymen and—yes—sisters will have to be brought into this program to assist the dedicated men already at work. The Catholic colleges and universities will have to be even more generous than heretofore in sharing facilities, making credit courses available and even loaning faculty members. In any event, more recognition will have to be made of the claims of our "unaccommodated" college students on the financial resources and manpower of the American Church.

Battle Over Medical Care

FOR A TIME it looked as though Rep. Aime J. Forand was the only one in Washington who worried about the cost of health care for the aged. Then, like a pack of boy scouts scrambling to help the town's only matriarch across the street, everyone started to get in on the act. By the latest count, four major health-care bills are pending in Congress. What brought about this change of heart?

One contributing factor is the presence of more than 16 million Americans aged 65 and over. Another is the spiraling cost of medical care. The immediate catalyst in this election year, however, seems to have been the

fact that most old folks have the right to vote and many of them write letters to their Congressmen.

The Forand bill, in its current form, had made an appearance during the first session of the 86th Congress. Extensive hearings held at that time before the House Ways and Means Committee proved that the measure enjoyed considerable support from the AFL-CIO and other groups. Chief opposition came from the American Medical Association as the spokesman for medical and insurance groups who were united in a campaign against the basic concept of public health insurance. What sparked most of the current legislative interest in the

matter, however, was a flood of mail reaching Congressional desks in the early part of the present session. Official Washington quickly learned that an army of little people, too, had some strong views on the question.

As the new session opened in January, few observers gave the Forand bill much chance of reaching the House floor. The Ways and Means Committee, in fact, was finally to reject it by a vote of 17 to 8. But by the time this vote took place, mounting public interest had made it impossible for Congress to drop the matter from sight.

The Administration soon found itself promising to submit its own proposal on medical care for the aged. Eight liberal Republican Senators, under the leadership of New York's Jacob K. Javits, refused to wait for the White House move and drafted a program of their own. And Democrats in the Senate quickly busied themselves with drawing up a host of substitutes for the bottled-up Forand bill. At the present moment, the key Democratic proposal is one authored by Sen. Pat McNamara.

Differences among the various proposals are relatively slight with respect to the number of aged they cover and the type of care to be provided them. Most of the controversy tends rather to center around the question of how help to the aged can best be administered and over the extent to which each measure is or is not compulsory.

Both the Administration bill and that sponsored by Senator Javits reject the use of the Social Security system in administering an aid program. The Forand and McNamara bills, on the other hand, call for the utilization of the existing mechanism. Such an arrangement will almost certainly be a feature of the compromise proposal being drafted by members of the House Ways and Means Committee at the request of Speaker Sam Rayburn.

As for the debate over "compulsory" insurance, it is hard to escape the conclusion that the principal difference among the various measures is one of semantics. The major remaining issue, then, is that of determining who gets what credit when November rolls around.

Power Returns to Wall Street

IT MAY NOT BE TRUE, as is sometimes said, that if industry had supported postwar efforts to liberalize retirement benefits under the Social Security Act, organized labor would never have demanded supplementary private pensions. What could well be true, however, is that by establishing private pension funds the managers of our big corporations may have unwittingly created a threat to their own security and power. This is the prospect which an authority on pension funds, Rev. Paul P. Harbrecht, S.J., raises in the March issue of *Challenge*, organ of New York University's Institute of Economic Affairs. "The economic power that migrated from Wall Street to the corporations in the 1930's and 1940's," he writes, "returned to Wall Street during the 1950's in the form of pension trusts and mutual funds."

Fr. Harbrecht, formerly a member of the Institute of Social Order at St. Louis University and author of a widely discussed book, *Pension Funds and Economic Power* (Twentieth Century Fund), argues his case persuasively. In 1958, he points out, private pension funds had assets of \$39.4 billion. Of this total, more than half, or \$22 billion, belonged to so-called noninsured funds—funds, that is, which are not administered by insurance companies. To make his point, Fr. Harbrecht concentrates on these noninsured funds, and this for two reasons. In the first place, the funds are administered by a handful of large banks in New York. In the second place, many of the restrictions on the investment policies of insurance companies do not apply with the same rigor to the trustees of noninsured funds. Thus the trustees are much freer than insurance companies to invest a large part of the assets of pension funds in common stocks, ownership of which gives them a voice in the conduct of the business.

Fr. Harbrecht cites figures which show that the

banker-trustees have prudently taken advantage of their larger freedom under the law. Alert to shifts in the investment climate and intent on maximizing returns on the assets at their disposal, they have invested a rising percentage of the billions at their disposal in common stocks. In 1958, twenty-seven per cent of the assets were in common stocks. In 1951, only 12 per cent were so invested. Pension funds purchase more common stocks today than any other group of buyers. Moreover, the banks concentrate their buying in the high-priced "blue chips." Thus, says Fr. Harbrecht, they are "buying control of the most influential American corporations at a rather rapid pace."

Up till now the banker-trustees have given no evidence of ambitioning control of corporations. On the contrary, as A. A. Berle Jr. noted two years ago in a study for the Fund for the Republic, the trustees are deliberately avoiding a pattern of equity buying that would give the funds a controlling interest in any company. They have also been careful not to exert pressure on the managements of companies in which they have invested. Nevertheless, as Fr. Harbrecht observes, "corporate shareholding on such a scale is power—and pension trustees have it, though it may have come to them unbidden." That they are practicing self-denial today is no guarantee that they may not throw their weight around tomorrow.

Mr. Berle believes that the assets of pension funds will continue growing for another twenty or thirty years, leveling off eventually "in the vicinity of \$70 or \$80 billion." If the trustees persist in buying "blue chips," the funds will end up with twenty to thirty per cent of the good equity stocks. Before that stage is reached, however, the public will surely insist that new forms of responsibility be created to deal with this vast concentration of economic power.

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Catholics in Secular Colleges

George R. Fitzgerald

I ENTERED the seminary right out of Dartmouth and the Air Force. Along with the natural uneasiness that comes with an abrupt about-face in the pursuit of life's goals came another worry: would my non-Catholic education make me an ugly duckling in the seminary? Every man's calling to the priesthood is a special thing, but I felt nearly unique. Nobody I knew personally at college had yet become a priest. Was I such a maverick that a non-Catholic campus could possibly leave me sound in faith and genuinely called to God's special service?

I had always been aware that, save for a good reason, a Catholic should receive his education in a Catholic school right through the college years. To my quiet amazement I found myself in a seminary of 72 men, fully 16 of whom had attended non-Catholic colleges—in institutions ranging from Harvard in the East to UCLA in the West. (Interestingly enough, among these there are five former presidents of Newman Clubs, the Catholic student societies on secular campuses across the country.) I took another look at my own educational background and made a new assessment of its value to me as a Catholic.

Only in recent years have American Catholics begun to acknowledge a fact that might have been seen many years ago: we cannot adequately provide college education for all the Catholics who want a higher education. The growing interest in Newman foundations on secular campuses stems from our new acceptance of this now increasingly obvious fact of educational life. If our children cannot go to a Church school, the Church must go to them.

Nevertheless, the Newman movement on secular campuses has been greeted with some misgivings and is often looked upon only as an ineffectual stop-gap against the overwhelming secularism of the non-Catholic campus. There is widespread suspicion among Catholics that Catholic students are weaned away from the faith in droves by the influence of the secular campuses. The truth would appear to be more complex: there are Catholic students who quit the practice of their religion, but the bulk of those who "leave" the

GEORGE FITZGERALD, a young Paulist, presents some provocative ideas on Catholics in non-Catholic colleges. Few readers will need to be reminded that the Paulist Fathers have distinguished themselves in their work with U.S. Newman Clubs. For a different but not contradictory viewpoint, see "Should Catholic Lambs Eat Ivy" (AM. 5/21/55, p. 205 ff.).

faith due to the influence of secular education are usually never more than nominal Catholics to start with.

There are strong indications that the secular campus often presents a challenge that spurs a student on to understand and defend his faith. The exerting of influence, it seems, can also work both ways. On many secular campuses across America, it is not just the Catholic students who are being influenced; they in turn are often doing the influencing. Indeed, Catholics are beginning to ask the same question that was once posed by Bishop Maurice Schenckyder, episcopal moderator of the Newman Club Federation and himself a former Newman Club chaplain: "Is the non-Catholic college so formidable as some people would have us believe?"

The question is not new. Early 20th-century England saw Herbert Cardinal Vaughan pondering the problem of education for Catholics at non-Catholic universities. In a land where there were no Catholic colleges, he witnessed dynamic lay leadership among Catholics who had studied at Oxford and Cambridge. "To cut ourselves off from these two great universities and try to establish a university off by ourselves would be the height of folly," the Cardinal affirmed. "The Catholic graduates of Great Britain have the ear of the public and are listened to with respect." The Cardinal believed that, rather than weakening Catholic students,

with provisions made for them, attendance at Oxford strengthens them. Graduates are supplying the Church with a type of lay leadership which is of the highest to be found in any country of the world.

On this side of the Atlantic, one has only to consult leading Catholic publications or attend lively lectures to see that discussions still center on the increasing numbers of Catholic students who are receiving their education at non-Catholic institutions.

Catholics are all in agreement that there is no adequate substitute for a God-centered education obtained within a totally Christian environment. But our hope of providing such a Catholic college education for every Catholic student becomes less and less likely to be realized. The situation cries out for some suitable compromise between our ideal principles and the practical situation of a Catholic higher-educational plant in America that is physically unable to accommodate more than a minority of Catholic students. If, then, we cannot provide a Catholic higher education for all who might want it, can we expect some promising young people to forego a college education altogether? Basic to this discussion are several questions.

Is there a high religious mortality rate among Cath-

olic students at non-Catholic colleges? Why do Catholic students leave the Church—if and when they do leave? What are Catholic lay and religious authorities saying about the non-Catholic campus and its effect on Catholic students? Is the non-Catholic campus a haven for invincible secularism, which is inevitably bound to wean away the Catholic student from his faith?

In 1954 the National Association of Newman Club Chaplains, through its national NCWC office in Washington, conducted a country-wide survey to determine how many Catholic students actually lose their faith at non-Catholic colleges and universities. Chaplains at 564 colleges and universities answered the survey. These priests were caring for an estimated 201,000 Catholic students, or 15.2 per cent of a total enrollment of the 1,323,030 students at the schools involved.

Specifically, the survey question was this: "Would you have any estimate of the number of students who, enrolling as practicing Catholics, quit the practice of their religion because of attendance at this school?"

One half of the chaplains answering said they could not make a reliable estimate. The other half, or 282 of the chaplains, supplied comments. Of these, 119, or 21 per cent, replied simply: "None." This reply was noted most frequently from chaplains or parish priests ministering to the students in the small State or municipal schools in the North Central and Midwest regions, but there were other areas reporting similar answers. There were 107 respondents who answered "Few," "Very few" or "Negligible." This number represents 19 per cent of the priests contacted. Only 56 priests attempted percentage answers: 20 gave some figure under 5 per cent; 18 said: "About 10 per cent"; and 18 more noted: "More than 10 per cent."

DEFLECTIONS ON THE CAMPUS

The chaplains who estimated losses above 10 per cent were, *without exception*, at denominational Protestant schools, and the number of Catholics at these schools was "very small." Some of the priests who offered percentages indicated by their comments that they had ignored the operative words in the question—"who enroll as *practicing* Catholics." Thus their estimates included students who had entered the institution as Catholic in name only.

Comments provided similar impressions throughout the country. Answers ranged from "Mass attendance is poor" at a denominational school, to "Catholic students are very regular in attending Mass and sacraments" at small, private schools. From chaplains at large State or municipal schools answers ranged from "Maybe a couple a year" (at a State college with 1,250 Catholic students) to "Each year a few cases (3 or 4) of Catholic students attempting marriage outside the Church are brought to our attention" (at a State college with 543 Catholic students). One city university chaplain who is responsible for the spiritual welfare of 2,178 Catholics admitted a "general feeling that a certain percentage complete the weakening of their faith which was begun before college."

Most typical of the answers which noted losses were

qualifying statements that most of the students who cease to practice the faith were weak in their faith to begin with. Some noted the "continued weakening of faith which had begun before entering college." Others observed a strengthening of it.

Newman Club officials point out that these figures do not present a complete picture. In some colleges there is no way of knowing the number of Catholics who enter each year. Also it is likely that in some areas the chaplain meets only those who practice their faith; consequently he has no basis for determining how many others there are who should be practicing Catholics. Some colleges do not ask for religious preference in the application forms. At some large State universities, where enrollment runs into the thousands, lack of statistical equipment, scarcity of records and frequent transfer of chaplains often prevent a complete statistical study. Nevertheless, these findings give some indication of the present situation based on the personal experiences of chaplains throughout the country.

IS THE CLIMATE HOSTILE?

Fr. Charles W. Albright, C.S.P., executive secretary of the National Association of Newman Club Chaplains, warns against general conclusions when we deal with such a complex subject as this. "Many factors demand consideration," Fr. Albright observes: "the vitality of the student's faith when he enters, the location of the college, Catholic facilities available to the students and the opportunities for him to learn about his faith." Commenting further, Fr. Albright notes that although most priests who answered the survey agreed that there are poor, marginal or nominal Catholics in the colleges they spoke for, "relatively few priests thought that many students fell away from the practice of their faith because of attendance at the non-Catholic school. The answer was to be found elsewhere."

A pilot study at Wayne State University (Detroit), released in 1958, records the impact of a State university as felt by a small number of Catholic students. The survey is not extensive and the published results were of an "exceedingly preliminary" nature. However, they are worth noting. One of the general questions to which 125 Catholic students responded was: "Do you feel that the exposure to the general climate of ideas in this college has tended to weaken or strengthen your religious attitudes and ideals?" Out of 121 replies, 12 students said they had been weakened. Fifty-two, or 42.8 per cent, recorded "Strengthened." Fifty-five respondents representing 45.5 per cent, said: "Remained the same." Two students recorded "other" attitudes.

The students were asked to explain in detail. The reasons which the students gave for their weakened Catholic convictions fall into three categories, which the pilot study summarizes thus:

It appears then—from the above responses—that in some cases students feel the secular university climate responsible for their weakened convictions; others hold themselves responsible, while others view what they call the too narrow, biased, misleading, chauvinistic Catholic training during their

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elementary and high school years, training which they received in both their homes and especially in their respective parochial school.

Particularly striking was the correlation between the reasons for coming to a non-Catholic college and the effect of the non-Catholic environment on the student's faith. Of the 85 students who gave "financial and/or academic reasons" for attending the non-Catholic college only two students, or 2.4 per cent, indicated a "weakening" in their religious attitudes, while seven (29 per cent) of the 24 students seeking a secular education because they "preferred" it, admitted to a weakening in religious convictions. Of those who were weakened the survey reports:

It was indeed likely that those students who expressed a desire for a secular education came to the non-Catholic university with a disposition to evaluate, cognize and emotionally interpret their total college educational experience in a manner that would weaken their religious convictions.

In 1952, *Time* magazine conducted the most extensive survey of college graduates ever taken, representing more than a thousand colleges and universities. This survey included questions about the religious beliefs of recent college graduates. *Time* presented this statement to them for disagreement or agreement: "Religion has little to offer intelligent, scientific people today."

Most significant among the results was the Catholic reaction. Ninety-one per cent of the Catholic graduates "flatly disagreed," the survey said, "thereby expressing full faith in their religion." The survey results, compiled into a book entitled *They Went to College*, found that nine out of ten Catholic women and four out of five Catholic men attend church regularly. The number who do not attend church at all is very small. The *Time* study concluded: "Among Catholics especially, there seems to be little evidence that college training under-cuts religious belief."

Why, then, do some students leave the Church?

In a "Profit and Loss" statement issued by the National Newman Club Federation, the chaplains observed:

Some leakage is directly attributable to the secularism of an education divorced from religion. Yet there is a considered opinion among many chaplains long in the work that, in terms of numbers, far more of the students who quit the practice of their religion while in college do so because of a weak Catholic background or for reasons which

would be operative in any other circumstances of American society.

The editorial staff of *Ave Maria* conducted a year-long survey on lapsed Catholics in an attempt to find the reasons motivating Catholics who cease practicing their faith. Included in their contacts were students from Catholic and non-Catholic schools. The editors concluded:

We are tempted to parade a long litany of apparently obvious reasons why people leave the Church—pressure of secular society, collapse of family life, lack of Catholic education, cult of pleasure—all could be good explanations of why people lose the faith. The point is, *are they?*

The *Ave Maria* report and the Newman Club surveys reflect the same conclusions: while admitting the complexity of factors behind "leakage," both studies trace the loss of faith to the person's home, social and cultural background, and to an inadequate instruction in the faith.

Bishop Paul J. Hallinan of Charleston, S. C., who was active in Newman Club work for many years, writes in the *Catholic Life Annual* that "many insist on the obvious point that the secular school is not the cause: many were poor Catholics when they came." Elsewhere Bishop Hallinan comments that against any losses, either permanent or temporary, must be noted "those who find it necessary to study their faith more thoroughly and are graduated better Catholics because they have met and passed the test of attack."

The late Msgr. Ronald Knox suggested that "some whom we regard as formal apostates were not responsible for their apparently sane decisions. It may well be that others never really 'left' the faith, because in fact, through defection of education, the faith had never been in them." One priest thus tersely states Monsignor Knox's position: "You can't lose something you never had!"

Carlton J. H. Hayes, former U. S. Ambassador to Spain, author and professor emeritus of Columbia University, states:

I must say from fifty years knowledge and experience I know of few who have lost the faith or become indifferent to it at the so-called secular colleges and universities. Most of them that did never really had it at all, or had it very imperfectly.

Apart from questions about loss of faith, what contributions have Catholic students on the non-Catholic campuses made to Catholic life? A Newman Club survey covering the period 1952-1956 indicated that at least two of the fruits of Catholic influence on the non-Catholic campus are conversions and vocations. In answers from 302 chaplains came the encouraging information that in the four-year period, 5,739 students entered the Church. One priest noted that his conversions outnumbered losses 20-1. Another remarked that "conversions and religious vocations flourish here as elsewhere, and in greater numbers than in any parish I have worked in." This latter observation is frequent: many priests state that Mass attendance, reception of



the sacraments, interest in apostolic activities, conversions and vocations are much higher in percentage than in most American parishes.

A Catholic who has devoted over a half-century of his life to teaching at non-Catholic institutions, and who is author of the book *Catholics in Secular Education*, says that Catholics would be surprised at the number of students who, upon arrival on the non-Catholic campus, return to the Church because of personal attention from the Catholic chaplain.

Bishop Hallinan writes that to those whose faith was strengthened "must be added the steady stream of converts." Prof. Carlton Hayes recalls (inside his own non-Catholic college) "a steady trickle of converts to the Church and of at least nine fairly recent vocations to the priesthood."

Obviously, such facts do little to confirm the opinion of one writer who flatly asserts that the record of Catholic students at non-Catholic colleges "is an almost exclusive record of losses to the faith."

Intellectual contributions cannot be underestimated. Bishop Hallinan proposes that the chaplain has a "special apostolate" of introducing the secular mind to the "riches of Catholic tradition":

The voices of Jacques Maritain, Heinrich Rommen and John Tracy Ellis have been heard. He can present Martin D'Arcy to a Harvard audience, Sister Madeleva at Illinois, Frank Sheed at Temple. Surely this is good, not only for the Catholic part of the student body, but to hasten the awakening of the non-Catholic scholar to the Catholic intellectual tradition.

Friendly association among Catholic students and those whose contact with the Church or with Catholics has been negligible can go a long way toward the breakdown of prejudices and stereotypes and often pave the way for understanding.

THE "POOH-POOH" ATTITUDE

What effect does the secular environment have on the Catholic students' religious values? Fr. John Courtney Murray, S.J., feels that the greatest danger is "not so much that the truths of faith are denied, as that they are simply dismissed as quite unimportant, unworthy of intellectual attention." Catholics and non-Catholics alike who wish to preserve the Christian emphasis in American college education concede that dangers do exist. But some tend to agree with Auxiliary Bishop Robert E. Tracy of Lafayette, La., former Newman Club chaplain at Louisiana State University, who feels that "the dangers to the faith and morals are at least as great in a downtown office as on a secular campus."

Although Bishop Hallinan cites the attitude of "relativism or pragmatism where neither God nor man figures very prominently in the prevailing mood," he dissuades those who are tempted to generalize about "atheism or moral bankruptcy" on the non-Catholic campus.

Perhaps to one's surprise, one noisy professor or group of them may coexist with hundreds of colleagues quite sound and scholarly; faculties numbering in the hundreds run the same gamut on

religious and moral issues that any other professional sector of society would run. Many an administration is doing its level best to be helpful to religious centers.

The Charleston Bishop urges Catholics to recall Pope Pius XII's reminder that the attempt to combat secularism or materialism need not be solely a Catholic effort. Rather he asked for cooperation with the "upright men who, even though not fighting in your ranks, are united with you in the community of this ideal."

Bishop Schexnayder states that the secular environment and apathy of some Catholics are really "stimulants to action rather than excuses for inaction." He cites the opportunity offered Catholics—and also within reach of the Catholic educational program on the non-Catholic campus—of being a "bridge over the chasm that separates Catholic and non-Catholic centers of culture."

There is no point in bewailing the plight of Catholic education in its inability to provide for the increasing numbers of Catholics who are going to college. The crisis in American education extends to public as well as to private colleges. The Catholic schools have never actually had adequate facilities for accomodating all the Catholics who desire higher education. The expansion of the U. S. college population over the next decade will far outstrip the ability of Catholic schools to provide for even a constant proportion of Catholic students. Conservative predictions place the 1970 Catholic population at non-Catholic colleges at nearly twice its present figure. Thus, almost two-thirds of the Catholic students who seek higher education will soon have to find it in non-Catholic schools.

Will those millions of Catholics in the decades ahead be lambs among wolves on secular campuses? With exceptions here and there, the indications are that they will keep their Catholic faith. But they must be provided for—if not in the classroom, then in the Newman Clubs or Catholic religious institutes on non-Catholic campuses. Granted, the Newman club is not an adequate substitute for a Catholic education. But there is some reason to believe that the necessity may be turned into an advantage. Catholics already constitute a significant membership in the non-Catholic colleges. Their encounter with secular culture can make them more aware of the significance of their faith. Moreover, one can see signs that educators are beginning to re-evaluate an education divorced from spiritual truth. Many realize that virtue, morality and purpose, based on spiritual truths, are not incompatible with true learning and scholarship. There is reason to hope that belief will prevail over unbelief in the academic marketplace.

Precollege preparation, campus facilities through which Catholic students can deepen the knowledge of their faith, and a clear and positive presentation of the dangers to be expected will arm the Catholic who must meet the challenge of the non-Catholic campus. Many such Catholics will find strength in the words of Jacques Maritain, who reminds us that acting as Catholic ambassadors in the environment of secularism "does not make us go beyond our faith, but beyond ourselves."

High Hopes for Peru

Vincent T. Mallon

PUNO, PERU, is a city few people have ever heard of, but it is a key city in the future of Peru itself, and in an extended sense of the whole South American continent. It is a city of superlatives, lying 12,500 feet in the sky on the shore of Lake Titicaca, highest navigable lake in the world, in the great altiplano (Peruvian plateau) of the Andes Mountains.

Lima is a much bigger city, yet Puno is important because it is the capital of the most heavily populated department in Peru, comprising about one-tenth of the nation's ten million people. Roughly ninety per cent of the population of that department is pure Indian, compared with somewhat under sixty per cent for the nation as a whole. Although the Government is officially interested in the "Indian problem," its interest is more theoretical than practical. But paradoxically, it is this indifference of the central Government that is offering Puno its future significant position.

Peru is at the moment one of the more stable nations south of the border. Its President, Manuel Prado, was chosen by the people in a free election in 1956. His predecessor, Gen. Manuel A. Odría, took the Presidency by a revolution in 1948, but the 1956 elections were peaceful and Odría stepped down gracefully.

During the past year Prado's Government was in financial troubles, with the sol (worth 27.50 to the dollar at the moment) threatening to collapse. The Communist-dominated unions of the bank and transportation workers were striking frequently, and many feared that Peru would soon find herself in the same plight as Brazil and Argentina.

In desperation, Prado disbanded his Cabinet and called upon his greatest critic, Pedro Baltrán, to form a new cabinet. Next, he inaugurated a new tight-money program, which for the past year has been unusually effective, dropping the sol a point and a half and obtaining a long-sought loan from the United States.

The city of Puno has heretofore had to ask Lima for everything it needed. Lying as it does five hundred miles from the capital on the other side of 20,000-foot peaks, it has had no means of self-support in the country's present tax system. If a small town in Illinois needs a new school, or New York needs a thruway, bond issues are floated and local land taxes are jumped to get the needed capital. But if Puno needs its streets repaired, as it desperately does, it must send a request to Lima and wait, sometimes forever.

FATHER MALLON, M.M., a missionary in Peru, has recently moved to a new assignment in a Lima parish.

Puno's school children sit on rocks in mud-walled school rooms lighted only by the open door. Its hospital has no delivery room and runs out of medicine every Wednesday. School teachers and other government workers normally receive their pay three or four months late. Puno has its representatives in the House of Deputies, but they are not confident enough of their constituents' loyalty in the next election to flout the moneyed interests who are set on concentrating progress in Lima.

Despite lack of adequate government cooperation, however, Puno is finding a way to help itself, and it is the Church that is leading the way. When the American missionaries, the Maryknoll Fathers, arrived in Puno in 1948, only 35 people were attending Sunday Mass in this city of 25,000. Now, in 1960, an average Sunday finds about 6,000 people assisting at the parish's eight Masses. Over ninety per cent of the rural population have been married ecclesiastically, and all of the town's 5,000 primary and high school children are receiving an hour's religious instruction a week.

But the missionaries realized that it would take more than the teaching of doctrine and administration of the sacraments to restore the people's confidence in the Church and to provide them with a program of social action commensurate with their needs. For the Church in Puno, as in the rest of South America, had long been identified with the wealthy class. The high fees sometimes asked for Masses and for the administration of the sacraments, as well as the clergy's frequent support of the affluent landowners, seemed to justify the people's suspicions.

ECONOMIC INITIATIVE

Fr. Daniel McClellan, M.M., met the problem head on in 1955, when he founded the Savings and Loan Cooperative of San Juan. Padre Daniel realized that Puno could not make progress without good, cheap credit. The loan sharks were getting as much as 150 per cent a year, and the Indian who managed to escape from the unscrupulous landlord found himself in the even tighter clutches of the money lender.

The new cooperative offers loans at the rate of 6½ per cent a year. From an initial roster of 238 members, depositors soared, until at the end of 1959 there were 3,220 active members. Sixty per cent are pure Indians, who visit the office in their native costume: the women wear derby hats and wide colorful skirts, and carry babies slung on their backs; the men come in the traditional poncho, with rubber sandals made from auto-

mobile tires on their feet. Three languages are spoken in the cooperative's office: Quechua, the tongue of the famed Incas; Aymará, that of one of the tribes that partially resisted the Inca conquest; and Spanish, the language of the colonial intruder.

Loans range in character from 75,000 sols to exploit a mine, to 1,500 to buy a bull for plowing, or to 300 sols to bury a parent. The loans are granted according to the amount of savings the borrower has in the cooperative, up to triple his savings, depending on the purpose of the loan, its urgency and his credit rating. In less than four years the cooperative has lent sums equal to \$600,000, and fantastically enough the value of delinquent loans is less than \$4,000.

The number of cars and trucks on the streets of Puno has doubled in the last four years—practically all of them financed by the cooperative. The stores are well stocked with heretofore unobtainable goods, because the owners can now get credit at a reasonable rate. Even the small Indian business man is learning the advantage of good credit. Recently, an Indian in a striped poncho asked to borrow 30,000 sols. He explained that the year before he had borrowed 9,000 sols to invest in coffee, paid it back on time and had done so well that he wanted to expand. He got his loan.

The Indian is becoming conscious that the Church not only talks social justice, but leads the way to it. There was initial opposition from the professional bankers, but they soon learned that business boomed when the Indian took his money from under his mud bed and put it in circulation.

One of the off-shoots from the cooperative is the new low-cost housing program. The goal is 72 houses completed within three years. The first nine will be ready this spring. The most expensive model will sell for \$1,800, the down payment for which can be borrowed from the cooperative.

The housing project is not aimed at the very poor for the time being. Puno's abominable housing conditions are due as much to ignorance as to poverty. Even middle-class families live in one- and two-room hovels, with the resultant enormous moral and health problems. The plan is to teach the upper middle-class people how to live well, and to have them teach the rest.

The owner of the large haciendas has been a thorn in the side of the Church and Government for years. He owns tremendous tracts of land, of which he exploits only a small portion. The Indians work for him in what amounts to slavery. The south of Peru is the most heavily populated rural area in all of South America, and the Indian is crying for the land which lies fallow in the grip of the *haciendado*.

Thus the problem that faced the missionaries in this area was twofold. First, how to influence the land owner to practice a few fundamentals of social justice and, second, how to bring to the Indians a knowledge of their rights.

The *haciendado* is professedly very Catholic. The tightened parochial system that the missionary has brought to the altiplano has made it possible to force the owner to let his workers attend catechetical meet-

ings two or three times a week on company time. The "force" is applied by refusing to celebrate Mass in the hacienda's private chapel on certain traditional family feasts during the year—unless the owner cooperates with the teaching program. The strength of religious tradition among the owners is so great that he seldom refuses.

RELIGIOUS AND SOCIAL INITIATIVES

The task of teaching Catholic doctrine to thousands of Indians scattered over the mountains is a vast one and would have been impossible had the priests tried to do it themselves. Fr. Thomas Verhoeven, M.M., began a system of lay catechists that has already reached huge proportions.

A catechetical school was begun in the city of Puno, and fifty Indian men attend classes there for a month at a time. They return to their villages to teach what they have learned, but they continue going to biweekly meetings at the parish nearest to their village for further instructions by the pastor. There are now 1,000 lay catechists in the three ecclesiastical jurisdictions in the Department of Puno. The sacrifices they make both to reach the outlying districts to teach and to attend the various meetings with the missionaries would make a story in itself. The fact is, however, that the Indians of the altiplano are learning more and more about their faith, and more about their rights as sons of God.

Two other means by which the Church is bringing new life to Puno is by cooperation with existing government agencies, which as yet do not enjoy the confidence of the people, and by independent, one-man action, where the government fails to fulfill its responsibility.

In the Prelature of Juli the Church recently turned over some acreage to SCIPA, an inter-American agricultural agency, for a potato experiment. With proper fertilizer and a good quality seed, the first crop exceeded by 400 per cent the normal Indian yield. Always suspicious of new methods but aware of the friendship of the missionary, the Indian is slowly beginning to try a little fertilizer and a little better quality seed.

Fr. Charles Girnius, M.M., found on his arrival in Acora that his new parish of 40,000 people was cut in half by an unbridged river. With the ingenious use of empty oil drums and concrete he flung an 80-foot span across the flood and brought 20,000 people not only to church but to the local school and market. A few miles away the Peruvian army barracks are cut off by a similar unbridged river, and they are waiting for funds from Lima to join them to the main force.

It is a standing joke among the missionaries of the Peruvian Andes that whenever an Indian is looking for an excuse to avoid some responsibility, he says, "Padre, voy a viajar." (Father, I'm going on a trip.) And it is well he goes, for he takes with him news of what is happening in Puno. Last June a United Nations team studying self-help programs in Latin America visited the U. S. Ambassador to Peru in Lima. "Don't stop here," he told them, "go to Puno. That's where you will see the Indian helping himself."

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Opinion Worth Noting

SACRIFICE FOR DIGNITY: STUDENTS PROTEST

On May 6, President Eisenhower signed into law the Civil Rights Act of 1960. As he put his signature to the bill, the Chief Executive stated his belief that "the act is an historic step forward in the field of civil rights."

A fair number of observers of the current scene, however, had come already to a somewhat different judgment. Their reading of history, in fact, corresponded more closely to a view expressed by Harold C. Fleming, executive director of the Southern Regional Council, in the May 12 issue of the *Reporter*:

The first few months of 1960 may well be recorded in the annals of civil rights not because Congress agonizingly passed another voting bill but because four college freshmen ordered a cup of coffee in a five-and-ten-cent store.

The request for a cup of coffee will prove historic, of course, because it was made in the city of Greensboro, N. C., and the freshmen in question happened to be Negroes.

Start of the Protests

Once the protest movement got going, segregationists were prompt to charge that "carpetbaggers," "extremists," "Northern radicals" and even "foreign agents" had engineered the sit-ins. What are the facts in the case?

Independent accounts from a number of objective reporters confirm the initial story that the protests rose spontaneously from the students themselves and reflected the quiet determination of convinced individuals. Four freshmen at the Agricultural and Technical College in Greensboro, N. C., came up with the idea of actively protesting against segregation at the lunch counter of local chain store outlets. The four had to confess, under constant prodding from curious news reporters in subsequent weeks, that they drew their inspiration from such diverse sources as the example of Negroes in Montgomery under the leadership of the Rev. Martin Luther King and a TV show on the spread of Gandhi's doctrine of non-violent action in India.

Within three weeks, the Greensboro spark had ignited a new spirit among Negro college students across the South. By early March, cities in North and South Carolina, Virginia, Florida and Tennessee witnessed the outbreak of similar demonstrations. And the contagion could not be confined to Southern campuses.

The protest movement is now in its fourth month. At this point it becomes imperative to venture some answers to questions often raised about the nature of these demonstrations, their impact in the North as well as in the South, and their significance as indicators of more fundamental changes in our society than the grant to Negroes of the right to sit at the same lunch counter and eat a hamburger with their fellow Americans.

In a few cities, mostly in Texas, integration at the lunch counter in variety stores has been accomplished. News on May 9 of a start toward integration in Nashville, Tenn., gave hope that a new trend was developing. Elsewhere, however, the record is less impressive. Court rooms and local jails were being filled with Negro students, faculty members and sympathizers charged with violating local regulations hastily devised to break the back of the movement.

Picketing in the North by college students and other interested parties from labor unions and the like continues to spread. On a recent Saturday, in New York City, for example, demonstrators set up 54 picket lines in Manhattan, Brooklyn, the Bronx and Queens to protest chain-store policies upholding segregation in Southern towns and cities.

Why Direct Protests?

One fact calling for explanation is the suspicion felt by most white Southerners over the outbreak of Negro protests. To understand this, one must remember the sincere claim many of them continue to make that they enjoy a special insight into the thinking and aspirations of the Negro. Against such

a claim, however, stands the fact, as Southern Editor Hodding Carter remarked in the May 1 *N. Y. Times Magazine*, that "the young Southern Negro of today is far more dissatisfied and determined than most white Southerners believe." Here is a mentality which can never be discerned from conversations with the family cook or an aged yard man.

Helen Fuller, in the second of two reports from the South in the April 25 and May 2 issues of the *New Republic*, described the "new" Negro this way:

The first generation of "separate but equal" Negroes to be educated in the South has effectively voiced its distaste at being "separate" and its resolve to be, in fact, "equal." And in the "sit-ins" it has given some evidence that it is willing to pay whatever price that costs.

What Ralph McGill, editor of the *Atlanta Constitution*, once said, has become a goad to this generation's thinking: "There has been no progress in the South that I know of except under pressure from the Federal Government—the courts or Congress or the President." Now they believe that the slow pace of legal maneuvering, despite the gains achieved in the past, cannot satisfy their legitimate desires for equality and dignity as human beings. Nor can we expect them to be weakened in this belief when we recall, in the words of Harold C. Fleming, that "the violence, injustice and political excesses that have fouled the wake of the Supreme Court's desegregation rulings cannot be denied or suppressed."

Further light on the origin of the sit-in campaign was shed by the perceptive comments of Mr. Fleming in "A Southern View of the South" appearing in the *N. Y. Times Magazine* for April 13:

It should not be assumed that the new aspirations and rising status of the Negro are the sole cause of the traditional South's malaise. The region is also shaken by the chills and fever of profound economic change, of huge population shifts, of big-city growth and rural decay.

In the face of the tense situation created by this combination of Negro frustration and the South's own inner convulsions as it undergoes a succession of drastic social and economic changes, it becomes clear why some

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observers have expressed grave concern over the consequences of the student protests. The same writer confessed:

Even the stabler elements of the society are uneasy in the face of rapid changes whose magnitude and significance they can only dimly perceive. Racial antagonism is a ready outlet for the fears and frustrations bred by economic and social upheaval.

Hence the fear that Southern moderates like Hodding Carter express that the sit-in demonstrations may give rise to "the temptation, on the one side, to commit violence and, on the other, to counter it actively"—a temptation that "can become irresistible."

Such fears in turn explain the concern sympathetic observers have over the ability of the Negro students to persevere in the program of non-violence to which they have committed themselves. When one stops to reflect on the philosophy underlying such a program, it becomes easy to understand why some doubt whether a sufficient number are prepared to maintain the discipline demanded by this doctrine. Its essence has been summed up by the Rev. Martin Luther King, a key figure in this and earlier protests by Southern Negroes:

Do to us what you will and we will still love you. We will meet your physical force with soul force. You may bomb our homes and spit on our children and we will still love you. But be assured that we will wear you down with our capacity to suffer.

Here is indeed a lofty path of virtue on which the college students must find their way. Yet, as reporter Dan Wakefield comments in "Eye of the Storm," a report on developments in Montgomery, Ala., Atlanta, Ga., and Raleigh, N. C., for the May 7 issue of the *Nation*: "That is the road they have set upon, and they have already passed the point of no return."

Catholic Students React

Attention has already been called to the expressions of sympathy the sit-in demonstrations evoked among students on Northern campuses. As readers of this Review may recall, an editorial in these pages pointing up the relative failure of Catholic collegians to make themselves heard on the subject drew

a considerable volley of comment from campuses across the country (AM., 4/2, p. 8; 4/16, p. 68). The flow of "letters to the editor" in connection with this issue, I am informed, has not yet ceased. Some called attention to student picketing of chain stores by Catholic students in New York City, Worcester, Jersey City and elsewhere. Others echoed the words of the student president of Manhattanville Col-



lege, who expressed appreciation for the editorial comment and its "much needed jolt."

Approaching the question from yet another viewpoint were correspondents who stated a strong case for college students already deeply engaged in interracial activity, as at Xavier University in Cincinnati, or in the dedicated life of the Sodality, as at Fordham University and elsewhere. There were few, however, who rejected outright the original thesis of the editorial, as did one student from an Eastern college for women. In her view: "What is evidenced on our Catholic college campuses is not an empty spirit of external Catholic Action or a gallant sweep through the country on the white horse of Christianity, but rather a sincere effort to win souls for Christ from the inside out."

More common than this last isolated reaction, were signs of urgent soul-searching by students and faculty alike. Writing in the pages of Seattle University's student newspaper, *The Spectator*, one member of the older generation summed up a not uncommon view this way:

Perhaps part of the blame lies with us who teach you. Have we made justice so unimportant, the espousing of noble causes so futile that you do not bestir yourselves? If so, then we share the responsibility for your inertia. But surely you are the first college generation in history which has not defined justice more vividly than its teachers and which is uninterested in building a better world.

All the available evidence reported from on the scene in the South points to a continuation of the movement which began in Greensboro on Feb. 1. Though national bodies such as the National Association for the Advancement of Colored People had no part in the start of the protests, they have declared themselves ready and willing to assist in every way in aiding the demonstrators. More important, even, is the spirit of determination these students themselves display in discussing the need for persevering in the struggle. To quote once more from the *New Republic*'s reporter, Helen Fuller:

There is nothing "sloppy" in the way these young people look, act or think out their tactics in advance. They evaluate one another's performance by whether there is a "planned follow-up."

It is impossible for any American to avoid sensing the rebuke the dignified behavior of these patient young people conveys to their oppressors and tormentors. Even the most impassive observer of such scenes as are now witnessed every day in the South, must find himself troubled by new questions. For this reason, more than ordinary interest attaches to an eloquent passage appearing in a recent editorial of the Richmond (Va.) *News-Leader*:

Many a Virginian must have felt a tinge of wry regret at the state of things as they are, in reading of Saturday's "sit-downs" by Negro students in Richmond stores. Here were the colored students, in coats, white shirts, ties, and one of them was reading Goethe. . . . And here on the sidewalk outside, was a gang of white boys come to heckle, a raggard rabble, slack-jawed, black-jacketed, grinning fit to kill, and some of them, God save the mark, were waving the proud and honored flag of the Southern States in the last war fought by gentlemen. Eheu! It gives one pause.

Similar sentiments inevitably must make their way into the consciences of men in the North and in the South. The result may well be not merely the grudging admission of underprivileged Negroes to equal treatment at dime-store lunch counters, but the final and effective recognition that American society cannot continue indefinitely to carry within itself the moral cancer of wholesale discrimination.

DONALD R. CAMPION

BOOKS

New Currents in German Socialism

MY ROAD TO BERLIN

By Willy Brandt, as told to Leo Lania. Doubleday. 287p. \$4.50

Willy Brandt, Lord Mayor of Berlin, is the "white hope" of the Social Democratic party in the Federal Republic. Successive decisive defeats at the hands of the Christian Democrats have brought new thinking and new personalities to the fore in German socialism. The party is looking around for new symbols through which it can win the voter in the coming elections. In this dynamic young man of 47 they think they have found just what the political doctor ordered. Willy Brandt is now being groomed, on the foreign and on the domestic scene, as the rival to whatever candidate the Christian Democrats can put up to succeed Chancellor Konrad Adenauer.

The choice is very appropriate. As mayor of beleaguered West Berlin, Brandt holds a position of world-wide interest. He was not *Regierender Bürgermeister* during the 1948 airlift, but his close connections with the late Ernst Reuter made him the natural heir of Reuter's prestige as the embattled defender of Berlin against Stalinist pressure. What is more, Brandt's whole life is a dramatic tale of resistance to nazism. More important, and rarer in the history of anti-Nazis, his career is equally anti-Communist as well. A correspondent in Spain, he early learned what was confirmed in postwar Germany, that the Communist party intends to ruin where it cannot rule.

But this book has an interest quite independent of the political future Brandt's friends intend for him. His close contacts with Allied officials in the postwar occupation days in Berlin put him in a position to give an authentic and original picture of the occupation. He does not spare the Americans, the French, the British or the Soviets from criticism. Through the writer's eyes the free world can get a good picture of how it looks from the viewpoint of a German friend.

The author of this well-told autobiography was an early refugee from nazism, and it was in Norway that he found asylum until the end of the Hitler regime. From that country he was in constant contact with the anti-Hitler resistance which culminated in

the abortive July 20 *Attentat*. His personal account of his dealings with Julius Leber, later done to death by the Gestapo, reflects the impact that this courageous fighter had upon the young Socialist.

The description in this book of the Berliners' reactions to the Soviet threats, during the airlift crisis, is a tonic for the pusillanimous. This lesson of moral courage can never be conned too much by the West.

Willy Brandt represents the new cur-

rents in German socialism. While he respected the late Kurt Schumacher, he pointedly makes the reader completely certain that he did not agree with the intransigence of the fiery old Socialist. Nor does he follow the doctrinaire tendencies of the old party members. Significant is his advice to his fellow Socialists: "Whoever wants to master the problems of our times ought to leave his collection of quotations at home." The trouble is that no one in Germany is yet quite sure how many of Lord Mayor Willy Brandt's Socialist comrades are yet able to cast aside their class-conscious doctrinaire attitudes long enough to win the confidence of the predominantly non-Socialist voters of the Federal Republic.

ROBERT A. GRAHAM

How a Party Became the State

THE COMMUNIST PARTY OF THE SOVIET UNION

By Leonard Schapiro. Random House. New York. 631p. \$7.50

More than 62 years have passed since the first congress of the All-Russian Social Democratic (Labor) Party met illegally in Minsk to undertake the task of "liberating the proletariat." The handful of delegates who attended the congress were arrested by the police soon afterwards. What happened to that party in the period between the Minsk congress and last year's 21st congress in Moscow is now part of world history. And yet, until now there has been no authoritative and comprehensive account of the history of the Russian Communist party seen as a political institution for the Western reader. Leonard Schapiro's work goes a long way toward filling this gap.

The author undertook this project at the invitation and with the resources of a research program financed by the Ford Foundation and including such veteran students of Russia as P. Moseley, M. Fainsod, G. T. Robinson and H. Fisher. The program collected and made available to Schapiro firsthand memoirs of the chief surviving protagonists of the Bolshevik Revolution. Schapiro, a reader in Russian government and politics in the University of London, added his own lucid scholarship and his gift for presenting complex materials in a highly readable fashion. The result is a significant work which is destined to become a classic in its field.

Schapiro is not a sociologist. Nor does he approach his work *sub specie aeternitatis*. We would in vain look for

such chapter headings as "The Great Retreat" or "Continuity and Change." The author is more concerned with the aims and methods, composition, policies, successes and failures of the party at each stage of Soviet history. He prefers to leave judgments of motives and of value to the reader.

Part One (155 pages) is devoted entirely to the party's formative years, its means of struggle, the differences and conflicts between factions within the party, and the Bolshevik wing's final triumph after the fall of the Imperial regime. In Part Two (198 pages), the Bolsheviks have not only become the sole party exercising power in the state, but, in fact, have become the state. Nevertheless, the author prefers to trace the development of the party, even at this stage, independently of the history of the country. Part Three (185 pages) begins with 1928 and surveys the destiny of the party under Stalin's hegemony. The author shows very clearly the imprint of Stalin's personality upon the nature and development of the party.

The period between 1953 and 1958 is dealt with in an epilogue (43 pages), which attempts to summarize the more permanent features of the post-Stalin reforms as they affected the party.

A possible objection, that the author's account deals very little with Marxist and Leninist theories upon which the actions of the party were based, is answered by Schapiro in the sense that he could discover no single instance in which the party was prepared to risk its own survival in power for considerations of doctrine. The objection, however, cannot be dismissed that easily.

SERGE L. LEVITSKY

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WORLD SCENE

Can you imagine a world without books? The citizen concerned with the direction of world events would soon go into a state of shock without books to guide him, and by which he could guide others. Could we get along, for instance, without such a study as *Nuclear Policy for War and Peace* (World, \$4), which Thomas E. Murray has written out of his experiences and reflections? A trained engineer and no mediocre reflecter on the meaning of his work, the former (1950-1957) member of the Atomic Energy Commission opens the window upon vital practical and moral implications of U. S. atomic policy. He examines the irrationality of decision-making at high levels and discusses "limited war" and the problem of testing. He favors the creation of an international agency empowered to supervise the destruction of the megaton weapons in the U. S. and Soviet stockpile.

In the adjoining columns of this page and the following pages America concludes its semiannual book roundup. More detailed reviews of most of these books have already appeared in our weekly issues.

Somewhat in the same field is the polemic book which Gen. Maxwell D. Taylor wrote after his term of office as Army Chief of Staff. He calls his book *The Uncertain Trumpet* (Harper, \$4), because of the prevailing indecision he has found in high military and political circles. Some will say this is an "army" thesis. But the author's arguments on the need to prepare for the "limited war" deserve serious reflection. A "disturbing book," as reviewers say, is Oskar Morgenstern's *The Question of National Defense* (Random, \$3.95). This is a brutal, perhaps subjective, probe into the economic aspects of defense. Another grim message is carried in *Fallout*, a collection of papers on various aspects of nuclear warfare, edited by John M. Fowler (Basic, \$5.50), with a foreword by Adlai Stevenson. *Atomic Energy in the Soviet Union* (Stanford U. Press, \$4.75) is a

nontechnical book by a nuclear physicist, Arnold Kramish. The Rand Corporation expert examines the implication of our (mistaken) supposition in 1945 that the West would retain nuclear superiority. *War in the Modern World*, by Theodore Ropp (Duke U. Press, \$10), is a systematic survey of modern war.

Pre-summit reading for amateurs as well as professionals could well include *Diplomacy in a Changing World*, a collection of valuable essays and papers by top authorities and practitioners, edited by Stephen D. Kertesz and M. A. Fitzsimons (U. of Notre Dame Press, \$7.50). We find here general

Quintessence

Nuclear Policy for War and Peace
by Thomas E. Murray
To Moscow—and Beyond
by Harrison E. Salisbury
The Revolt in Tibet
by Frank Moraes
Diplomacy in a Changing World
ed. by Stephen D. Kertesz and
M. A. Fitzsimons
The United States and Latin America
ed. by Herbert L. Matthews

principles in the field of law and morality, as well as political analyses of current problems of international relations. On the lighter, but not entirely unessential, side of diplomacy we find *Ninety Dozen Glasses* (Norton, \$3.95). Marguerite Cullman, wife of the U. S. Commissioner General to the Brussels World Fair in 1958, kept a diary of her experiences while fulfilling her social duties. *United Nations*, subtitled "Hope for a Divided World," was written for the general public by Sir Leslie Munro, of New Zealand, former president of the UN General Assembly (Holt, \$4).

In an ingeniously conceived descriptive work entitled *Summit Roundup* (Longmans, \$4.50), William H. Stinger presents interviews with 21 world leaders. To each of them he put two questions: What is your country's essential role? What is going on today in your country which you regard as most encouraging? The answers may help the reader to grasp the dominant ideas of the participants and important onlookers at the summit.

Moral issues inevitably raise their heads in the formulation of ends and means in foreign policy. *Christian Ethics and the Dilemmas of Foreign Policy*, by Kenneth W. Thompson (Duke U. Press, \$3.50), is one of a growing number of studies by religiously oriented Americans who seek to situate their conscience in relationship to

the exigencies of great-power politics. A Congregational clergyman, Richard M. Fagle, has addressed himself to the problem of birth control as a world problem. His *The Population Explosion and Christian Responsibility* (Oxford U. Press, \$4.25) is of interest and value to Catholic readers as a moderate exposé of a Protestant point of view.

The Soviet Threat

A very personal document meant to appeal to an average reader perhaps overwhelmed by the tragedy of war, and tempted to despair of ultimate peace, is *The End of World Revolution* (Comet, \$4.50). The author of this original moral essay, which displays long reflection and wide experience, is Edward Earl. A child of the pre-1914 era, a participant in lost causes, his wisdom should not be forgotten by the modern generation, so short of memory. Somewhat in the same field is *Soviet Conduct in World Affairs* (Columbia U. Press, \$4.50), a selection of readings, collected by Alexander Dallin, from experts on Soviet affairs.

Our knowledge of the Soviet Union has for years been drawn largely from sketchy reports of travelers or of correspondents who themselves rely on scraps that come their way by accident or by grace of the regime. Among recent publications on the USSR two are noteworthy, however, at least for the stature of their authors. One of these books is Harrison E. Salisbury's *To Moscow—and Beyond* (Harper, \$4.95). Here, the N. Y. Times' former Moscow correspondent describes the trip he was permitted to make to Siberia and Outer Mongolia. He gained the impression that Red China constitutes a worry to the Soviets and he raises the prospect of a joint U.S.-Soviet stand against Peiping. These and other far-reaching proposals have aroused critical comment. But a responsible journalist, such as this author, is entitled to a hearing.

The second of the two mentioned is Averell Harriman's *Peace With Russia?* (Simon & Schuster, \$3). The former (1943-1946) Ambassador to the Soviet Union returned to his old stamping ground for a brief tour. He replies to his own question with a qualified affirmative.

Again, as preparation for the summit, if you are a thoroughgoing armchair diplomat worthy of the name, you will read some of the Delphic utterances of Soviet chief Nikita S. Khrushchev in *For Victory in Peaceful Competition With Capitalism*, an official collection released in this country

by Dutton (\$3.95). On the other hand, *Travel Guide to Russia*, by Irving R. Levine (Doubleday, \$4.95), strange to say, is just what its title says it is.

Spotlight on Asia

Once-burned, twice-shy American readers examine books on China with special reserve. But *Communist China and Asia*, by A. Doak Barnett (Harper, \$6.95), if it recommends a dubious two-China policy, is hailed as a well-rounded estimate of a complex challenge to the United States. Stress is laid upon the competition this country must face with Peiping in the Asian areas that China has influenced from time immemorial.

Mao Tse-Tung and I Were Beggars, by Siao-Yu (Syracuse U. Press, \$10), derives its title from the fact that the author and the present Red chief of China once went off on a voluntary begging tour as students, in order to prove something to themselves. It is a description of the early formative years of Mao Tse-tung. *The March Wind* (Putnam, \$3.95), by a British parliamentarian, Desmond Donnelly, is not exclusively about Red China, for its author has a penchant for touring all the Iron Curtain countries, but it belongs in this place for its original portraits of what a traveler in Red China sees today.

The beginnings of the agricultural communes are described by C. K. Yang in *A Communist Village in Early Communist Transition* (Harvard U. Press, \$6.50). The author, a sociologist, had the unusual good luck of being on the spot in 1949 when the Red agitators appeared.

Peiping's 1959 seizure of Tibet shocked India, which thereby saw its dream of peace in the North shattered. Frank Moraes did a service by his rather hastily composed *The Revolt in Tibet* (Macmillan, \$3.95), through which his countrymen in India came face to face with reality. American readers, too, can profit from reading this account of a turning point in Indian foreign policy.

Two studies on India deserve particular mention. Frank Moraes is an editor and newspaper executive whose recent writings have attracted attention for their sprightliness and originality. In his *India Today* (Macmillan, \$4) Moraes presents a self-evaluation rare up to now among Indian writers. He does not rest his judgment on supercilious disdain of the West, but faces up to India's enormous domestic problems on the economic and social front. Novelist Vincent Sheean, one-time bi-

ographer of Gandhi, on the other hand, approaches modern India from the viewpoint of a single man, *Nehru* (Random, \$5).

One bright spot in Asia is Japan, America's one-time greatest challenge. Kazuo Kawai, who edited an occupation newspaper in Tokyo, analyzes in *Japan's American Interlude* (U. of Chicago Press, \$5) the strength and weakness of the MacArthur administration and speculates on the ultimate effects of U. S. efforts at implanting democracy. A sympathetic and warm treatment of Japan today is *Return to Japan*, by Elizabeth Gray Vining (Lippincott, \$4.50), former tutor to Crown Prince Akihito. Another light treatment of friendly tone is *Meeting With Japan* (Viking, \$8.50), translated from the Italian of Fosco Maraini.

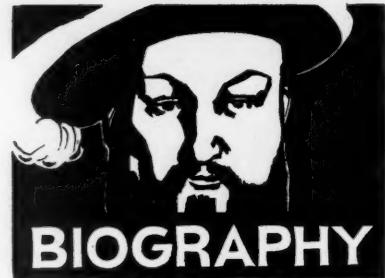
Central and South America

An unusually large number of general-interest studies on Latin America came out in the past half-year. *Twilight of the Tyrants* by Tad Szulc (Holt, \$4.50) portrays five representatives of what he regards, hopefully, as a dying species, the military dictator. Vargas of Brazil, Perón of Argentina, Odría of Peru, Rojas Pinilla of Colombia and Pérez Jiménez of Venezuela are successively held up to the light. The writer, an American correspondent, provides in the process important background for an understanding of situations in our hemisphere.

Arms and Politics in Latin America (Praeger, \$4.75) is a more learned approach to the same problem area. Author Edwin Lieuwen, in this project sponsored by the Council on Foreign Relations, raises the question of the "armaments race" among the Latin American republics. He queries several aspects of U. S. policy in this regard and wonders if economic aid would not be more intelligent and productive as a means of saving Latin America from Communist infiltration.

Five background papers prepared for participants at the American Assembly last October make up *The United States and Latin America* (Columbia U. Press, \$2). Edited by Herbert L. Matthews, these outlines were written in anticipation of sharp dissection by experts and for this reason have a particular authority. Another useful study is the examination of the recent three decades of our relations with Latin America which Donald Marquand Dozer wrote under the title *Are We Good Neighbors?* (U. of Florida Press, \$8).

ROBERT A. GRAHAM



The past winter has been rather a bleak one for the biography addict. Scarcely half a dozen of the usual flood of offerings stand out as works of both first-rate entertainment and sound scholarship, although there are a number of others of more than passing interest and value. At the top of the list stands *In the Days of McKinley*, by Margaret Leech (Harper, \$7.50), a fascinating picture of a man and an era. McKinley is shown against the background of his era as a living, human figure—a good, honest man, a capable official of rather limited intelligence and imagination, a faithful party wheel horse and a doting husband, but hardly a great man. Anyone interested in fine writing or our country's past will find here a thrilling and reliable picture of the days when the United States was coming of age.

Another excellent work is Lenoir Chamber's two-volume *Stonewall Jackson* (Morrow, \$20). Scholarly, complete, well-written, it deserves the title of a definitive biography. Although the author gives a thorough account of his hero's early life, character and idiosyncrasies, it is mainly a military biography. And yet, the detailed accounts of battles and campaigns are as vivid and dramatic as they are technical. The author's aim to record every fact known of Jackson is praiseworthy, but pruning of unnecessary details would have cut down the bulk and the price of the book.

Two Revolutionary figures have at last attracted the attention of biographers. *General John Glover and His Marblehead Mariners*, by George Athan Billias (Holt, \$5.50), is a full-scale treatment of the officer who evacuated Washington's troops after the battle of Brooklyn and ferried them across the Delaware. General Glover, who seldom rates more than a sentence or footnote in the average history book, is here drawn for us in every detail: his local background, family genealogy, early successes and wartime activities (which consisted mainly of quiet garrison duty along the Hudson).

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Washington's Lady, by Elyth Thane (Dodd, Mead. \$5), is the first full-length biography of Martha Washington. The author effectively demolishes the traditional picture of her as a prim and pompous aristocrat. He pictures Martha as a devoted, unselfish and courageous wife, too much in love with her General to be overawed by his fame or personality. It is a charming, well-written story, if at times sentimental and garrulous.

Still another "study" of Alexander Hamilton is presented by John C. Miller in his *Alexander Hamilton: Portrait in Paradox* (Harper. \$8.50). The author tries to give an objective view of Hamilton, showing a very complex character whose contradictory statements and activities often puzzled his own contemporaries as well as later historians.

Abraham Lincoln

This centennial year of the election of 1860 is witnessing the expected flood of Lincolniana. Among the best of the offerings so far is *Lincoln and the Civil War*, edited by Courtland Canby (Bra-

ziller. \$5). It is a collection of excerpts from the works of such authorities as Randall, Thompson, Hofstader and the like. The author avoids the usual defects of an anthology by limiting the selections to a definite framework and weaving them together by lengthy and pertinent comment of his own. It is very well done and will prove interesting and instructive reading for all.

A. Lincoln: Prairie Lawyer, by John J. Duff (Rinehart. \$7.50), is the work of a lawyer who feels that historians have slighted Lincoln's legal career and ignored the influence it had in forming his character. The author proves his case by detailed descriptions of all the towns and court houses in which Lincoln practiced, sketches of his colleagues on the circuit and lengthy descriptions of cases he defended. This monotonous repetition may prove interesting to fellow lawyers, but hardly to the ordinary reader.

Meet Mr. Lincoln, by Richard Hanson and Donald B. Hyatt (Golden. \$5), is another collection of photographs and sketches with a brief running text. Younger readers will find it interesting.

Education may be described as the process whereby the older people in a society pass on their total way of life to their children. When this process absorbs years of the students' lives and employs millions of persons and astronomical sums it becomes more important than ever to evaluate reflectively the culture that is being transmitted and to determine as reasonably as possible the goals and the content of the school experience.



#10
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Abraham Lincoln Goes To New York, by Andrew A. Freeman (Coward-McCann. \$3.95), is a brief but lively account of Lincoln's first visit to New York to deliver his famous Cooper Union speech. Its chief value is the inclusion of the complete text of that important address.

A couple of Civil War generals are also recalled. *Meade of Gettysburg*, by Freeman Cleaves (U. of Oklahoma. \$5), describes the important if unspectacular career of the man about whom little is known beyond the fact he was Northern commander at the battle of Gettysburg. Jay Monaghan's *Life of General George Armstrong Custer* (Little-Brown, \$6) recalls the forgotten part his hero played in the Civil War and shows he was a dramatic and controversial figure long before the famous "last stand."

Among the sketches of prominent figures of the past half century are a few which should appeal to a wide circle of readers. *La Guardia: A Fighter Against His Times 1882-1933*, by Arthur Mann (Lippincott. \$6), is the first volume of what promises to be a lively and dramatic account of that pugnacious crusader. The author gives a vivid picture of the Nineteen Twenties and La Guardia's fight against the corruption and stupidities of the era. He emerges as a man of great energy, courage and sincerity but his lack of fixed principles and intelligently thought out policies prevented him from accomplishing all the good he might have done. *Edison*, by Matthew Josephson (McGraw, Hill. \$6.95), is much more than the life story of an ingenious inventor. Edison's many important inventions are not merely enumerated but their effect on the American way of life is described against the industrial and sociological background of the day. *The Hero: Charles A. Lindbergh and The American Dream*, by Kenneth S. Davis (Doubleday. \$4.75), is an attempt to revive the memory of that popular hero of the Nineteen Twenties. It is a sympathetic but objective account of a rather enigmatic hero whose eclipse was due partly to his own efforts to avoid publicity.

Election year is bringing out the usual crop of campaign biographies, a type of work rarely concerned with historical accuracy. The better ones, however, can prove interesting and informative during the campaign season. Among those so far in circulation, are *John Kennedy: A Political Profile*, by James McGregor Burns (Harcourt, Brace. \$4.75), which stresses Kennedy's liberalism and practical approach to

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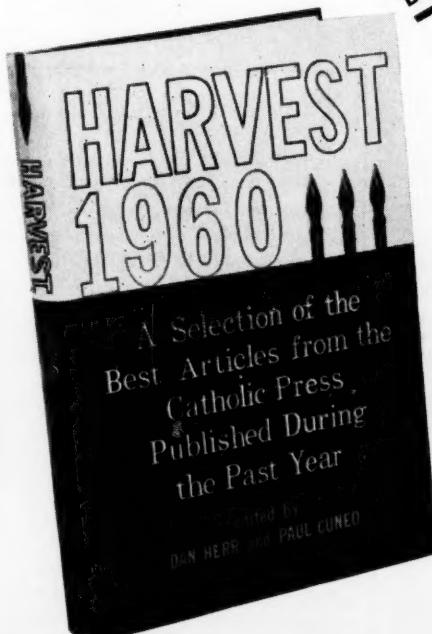
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by Dorothy Dohen

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the Catholic Press
published during
the past year.

Edited by Dan Herr and Paul Cuneo

During the past year, such outstanding periodicals as *America*, *Commonweal*, *Jubilee*, and *The Sign* carried articles by eminent Catholic writers—articles which deserve to be read and re-read. The very best of these have been gathered together into one sparkling, superbly readable anthology, *HARVEST, 1960*, by Dan Herr of the Thomas More Association, and Paul Cuneo, editor of *The Critic*.

Here are selections that definitely merit publication in book form, articles for every taste and interest—serious, humorous, on topics of current interest, and on topics of a more timeless quality.

Other contributors include such well-known authors as Christopher Dawson, Sen. Eugene J. McCarthy, and Lucile Hasley, and Hilda Graef. Everyone interested in the state of Catholic literature at the turn of the decade will want to read *HARVEST, 1960*

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controversial problems but overemphasizes the religious angle. *The Facts About Nixon: An Unauthorized Biography* by William Costello is frankly hostile and should be balanced by a more friendly appraisal. *Nixon and Rockefeller: A Double Portrait*, by Stewart Alsop (Doubleday, \$3.95), is still valuable for its discussion of various trends in the Republican Party.

Very few worth-while accounts of European personalities have appeared lately. The best of these is Queen Mary by James Pope-Hennessy (Knopf, \$10). This official biography is a scholarly well-written work giving a vivid, rounded picture of an era as well as a personage. Sympathetic, but objective and frank, the author gives an entertaining picture of the vanished world of European royalty as a background to explain the character and personality of the Queen. Her strong sense of dignity and devotion to duty were the outstanding characteristics of her public life and won the respect and admiration of her subjects. *Full Circle: The Memoirs Of Anthony Eden* (Houghton, Mifflin, \$6.95) is the apologia of a competent but politically unlucky man. The author concentrates on his activities and policies as Prime Minister and, while he sheds some new light on recent events, he is chiefly concerned with a defense of his policies. Many of his comments, especially on his relations with Dulles, should prove interesting to American readers. *Nehru: The Years of Power*, by Vincent Sheean (Random, \$5), is a journalistic account of modern India more than of Nehru.

Five Best

In The Days of McKinley
by Margaret Leech

Queen Mary
by James Pope-Hennessy

Stonewall Jackson
by Lenoir Chambers

Lincoln And The Civil War
by Courtland Canby

Life of Benedict XV
by Walter H. Peters

himself though he is praised as a democratic and progressive leader. While painting too rosy a view of both India and Nehru, the book contains much factual information on a country which should be better known by Americans. *Life of Benedict XV*, by Walter H. Peters (Bruce, \$4.50), tells the story of a little known modern Pontiff. Cardinal della Chiesa of Genoa who succeeded Pius X during the opening months of the first World War was a

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quiet, self-effacing man but the extraordinary problems of his pontificate and the skill with which he handled them should have won more attention from biographers than has been the case. This account of those tragic years, while calmly factual, draws a thrilling and dramatic picture which is informative and inspiring.

F. J. GALLAGHER



Since the mature, intelligent living of the full Christian life depends so much on a familiarity with divine revelation in the Bible, it is of prime importance to read and study the Old and New Testaments under competent direction. *Searching the Scriptures* (Hanover House, \$3.95) by the distinguished scholar, Msgr. John J. Dougherty, is the perfect guide for the thoughtful laity on what to expect and what not to expect in the sacred books. In addition to a succinct commentary on each section of the two Testaments, there are apt instructions on such pertinent topics as inspiration, inerrancy and Catholic interpretation.

A meditative study of the example and teachings of the divine Master can be a rich source of inspiration. The significance of the principal details of our Lord's life is reflectively pondered by the French Catholic novelist, François Mauriac, in *The Son of God* (World, \$3). Christ is portrayed in these pages not as a remote character of ancient history, but as a living reality in the modern world, continuing His incarnation in the responsive members of His Mystical Body. New shades of meaning are disclosed in the passion, death and resurrection of the eternal Mediator by Ralph Gorman, C.P., in *The Last Hours of Jesus* (Sheed & Ward, \$3.95). This carefully detailed description of the glorious victimhood of the Redeemer, based on the best information of modern research, is both theologically enlightened and devotionally appealing.

There are several attractive volumes on Mariology among the recent publications. A comprehensive treasury of Marian lore is stored in the pages of

The Book of Mary (Hawthorn, \$4.95), by Henri Daniel-Rops. The author's deft use of the evidence of Scripture, patrology, history and theology brings into clear focus the unique role of Mary, Virgin and Mother, in the designs of God for salvation. *Mother of the Redeemer* (Sheed & Ward, \$4), edited by Kevin McNamara, contains a series of twelve lectures on Marian doctrine and devotion, delivered by outstanding Irish theologians at Maynooth College. Written with professional precision, these concise papers offer keen insights into the meaning of Mary's participation in the redeeming mission of her Son and her maternal solicitude for actual and potential members of His Mystical Body.

The Most Rev. L. J. Suenens, Auxiliary Bishop of Malines, is the author of *The Mother of God* (Hawthorn, \$2.95), a recent addition to the 20th Century Encyclopedia of Catholicism. A notable feature of this doctrinal study of the prerogatives of Mary is a lucid explanation of her exalted title of Mediatrix of Grace. Compact and enlightening, *Our Lady and the Mass* (Macmillan, \$1.75), by René Laurentin, describes the prominent position of Mary in the liturgical life of the church, helping to complete the redemptive work of Christ for souls. The author stresses the need of seeking the Blessed Mother's assistance in the cause of Christian peace among men.

Saints for Today

The unending fulfillment of the divine prophecy in the garden of Eden: "I will put enmities between thee and the woman and thy seed and her seed; she shall crush thy head, and thou shalt wait for her heel" (Gen. 3:15), is graphically exemplified in *Mary vs. Lucifer* (Bruce, \$3.75), by John J. Gallery. The writer's accounts of the 14 apparitions of our Lady down through the years give ample testimony of her charitable interest in the souls redeemed by her Son. The spiritual blessings bestowed on her clients give comforting assurance of her dominion over Satan. The holy spouse of Mary is the subject of an instructive and inspiring book by Francis L. Filas, S.J., *Saint Joseph and Daily Living* (Macmillan, \$3.95). The writer, a specialist on this topic, presents a valuable synthesis of the pertinent material found in Scripture, dogmatic and ascetical theology and the official documents of the Church. These premises lead to the logical conclusion that the best type of admiration of St. Joseph is shown in the imitation of his virtues.

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At the present time, there is a wide variety of new biographies of the saints. Maisie Ward directs attention to the lives of some outstanding men and women of the first five centuries of Christianity in *Saints Who Made History* (Sheed & Ward. \$4.50). This illuminating review of the careers of Augustine, Basil, Ambrose, Patrick and others reveals the art of modern hagiography at its best. The writer's appraisal of historic evidence, her shrewd observations on the essentials of sanctity and her palatable style of presentation make this a superior work. A product of careful research, *St. Anthony and His Times* (Hanover House. \$3.95), by Mary Purcell, is a glowing account of the beloved Franciscan saint, whom Padua claims as its own, although actually he was born in Portugal in 1195. When he was declared a Doctor of the Church in 1946, Pope Pius XII eulogized him as "a theologian, orator, reformer, a scholar of Scripture."

St. Colette, the Franciscan mystic of the 14th century, is the subject of *Walled in Light* (Sheed & Ward. \$3.95), by Sr. M. Francis, P.C., who wrote the delightful "A Right to Be Merry" a few years ago. The writer has amassed an amazing amount of material about the frail Frenchwoman, who lived an austere life of penance and strove to revive the primitive spirit of Franciscanism. While the narrative in general is enlightening, some may judge that parts of the story are in the style of the second nocturns of the old breviary. The unusual details of the life of St. Nicholas of Flüe, a national hero in Switzerland for his role in welding together the Confederation of Cantons in 1481, are recorded in *Athlete of Christ* (Newman. \$3.25). Writing with careful discernment and sifting the authentic facts from unreliable legends, Marie McSwigan draws a vivid picture of this lay ascetic, a devoted husband and father of ten children, who lived the hardy life of an Alpine hermit for two decades. He was canonized by Pope Pius XII in 1947.

The dramatic story of St. John of God is skillfully related in the form of a novelized biography by Covelle Newcomb in *Brother Zero* (Dodd, Mead. \$3.50). A genial giant of six feet six, he was a shepherd, a soldier, a wanderer in Spain until he met the holy priest, Bl. John of Avila, who directed him to the summit of sanctity. The charitable work for the sick of this admirable saint of the 15th century endures in the congregation he founded, the Hospitaller Brothers of St. John of God. *Catholic Reformer* (Newman.

\$3.75), by Paul H. Hallett, describes the life, the work and the times of St. Cajetan of Thiene. A leading figure in the Catholic reform movement at the time of the Protestant revolt in the 16th century, he founded the Theatines, a congregation of exemplary priests, to counteract the spiritual ills of that

Outstanding

Searching the Scriptures

by Msgr. John J. Dougherty

God's Infinite Love and Ours

by Robert Mageean, C.S.S.R.

The Last Hours of Jesus

by Ralph Gorman, C.P.

St. Anthony and His Times

by Mary Purcell

This is Rome

by Sheen-Morton-Karsh

period. Comprehensive and accurate, this record of a comparatively hidden saint offers edifying reading to every reader.

There is a happy fusion of travelogue and biography in Elizabeth Hamilton's *Saint Teresa* (Scribner. \$3.50), as she retraces the steps of the 16th-century Carmelite reformer through central and southern Spain. While the mystical experiences, the literary accomplishments and the administrative talents of this remarkable woman of Avila are described in detail, the human and humorous sides of the saint are not neglected. *Louise de Marillac* (Kenedy. \$4.95), by the prominent French historian Msgr. Jean Calvet, is concerned with the life of the foundress of the Daughters of Charity in the 17th century. This is a fascinating study of the successful development of a trail-blazing experiment in Catholic social services by religious women and at the same time the story of the remarkable growth in holiness of St. Louise under the prudent direction of St. Vincent de Paul.

Written in an attractively popular style by John Carr, C.S.S.R., *St. Gerard Majella* (Newman. \$2.75) narrates the facts in the life of the Redemptorist lay brother, who died at the age of 29 in 1755. Although he spent only five years in the religious life, he carried on an astounding apostolate for souls as the doorkeeper of the community house, by correspondence and on occasional trips with the missionary priests through the countryside of Italy. The life of the foundress of the Sisters of the Good Shepherd is described in a pleasant fashion by Gaétan Bernoville in *St. Mary Euphrasia* (Newman. \$3.50). A fervent love of the Sacred Heart of

Jesus inspired the valiant woman of Angers in her charitable work of reclaiming the wandering sheep of the flock. Her principles of dealing with adolescent delinquency anticipated by many years some of the common methods of social rehabilitation today. The story of the saint and the work of her world-wide religious community offers profitable reading to all.

Christian Living

There are some splendid new books on the basic principles of the supernatural life. *God's Infinite Love and Ours* (Academy Library Guild. \$2.95), by Robert Mageean, C.S.S.R., is a masterly clarification of the meaning and the methods of practicing the supernatural virtue of charity, the essence of Christian perfection. This is a notable contribution to a theology for the laity, adapting some profound truths of divine revelation in an idiom that the alert Catholic can grasp and appreciate. Another impressive document on the primary ideas of the spiritual life and their applications to the realities of daily living is *Back to Jesus* (Kenedy. \$3.95), by Jacques Leclercq. From his considerations of the practice of the theological virtues of faith, hope and charity, he deduces some forceful conclusions on nuptial, parental and patriotic love.

Christians in a Changing World (Fides. \$3.95), by Dennis J. Geaney, O.S.A., stresses the need of a sense of values and a sense of responsibility for the wide-awake Catholic to meet the moral challenges of the present day. This frank discussion of some of the pressing problems of the lay apostolate in the United States may be controversial in places, but it is never dull.

The Franciscan pattern of holiness is outlined in two attractive books. The subject of Christian detachment of spirit in the use of the creatures of this world is clearly explained for the laity in *Nothing for the Journey* (Franciscan Herald. \$2.50), by Efrem Beiton, O.F.M. Chrysostom Dukker, O.F.M., considers the scriptural notion of *metanoia* (conversion of soul) in *The Changing Heart* (Franciscan Herald. \$3) and bases his explanations on the writings of St. Francis Assisi and St. Clare.

A topic of important interest to priests and religious educators of the young and old is found in *The Primacy of Charity in Moral Theology* (Newman. \$5.50), by Gerard Gillemans, S.J. This instructive volume deals with the proper perspective of a Christian on life and the supernatural motivation of

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his actions. Attention is focused on the meaning of obedience to law, not merely as the pursuit of an abstract good, but as an explicit Person-to-Person relationship with Jesus Christ. Another provocative book on practically the same matter, written especially for parents and teachers, is *Love or Constraint?* (Kenedy. \$3.75), by M. L'Abbe Marc Oraison. The author suggests that too often the emphasis in the training of youth has been on sheer legalism with no reference to Christ's laws of charity and justice. While the general theme in these pages on the formation of soundly conscientious Christians is handled with skill and clearness, there is room for a difference of opinion on some aspects of the subject.

Counselling the Catholic (Sheed & Ward. \$4.50), by G. Hagmaier, C.S.P., and R. W. Gleason, S.J., is a practical supplement to the formal volumes of moral theology, dealing with such problems as alcoholism, sexual aberrations and scrupulosity. Based on the Church's moral teachings and sound psychiatric research, the prudent advice given in these pages will be of special benefit to priests, doctors, lawyers and social workers. A probing discussion of marriage and the family in the light of sane psychological and sociological principles is presented in *And God Made Man and Woman* (Regnery. \$4), by Louis Cervantes, S.J. The aim of the writer is to correct misunderstandings on the divine purpose of matrimony in the minds of parents, secular scholars and publicists, who identify rather than differentiate the sexes.

Walking With God

A prayerful intimacy with our Lord is a requisite for priests, religious and laity in their efforts to be what God wants them to be in the daily circumstances of life. *The Art of Prayer* (Franciscan Herald. \$5) is a clear and thorough explanation, by Martial Lekeux, O.F.M., of the purpose and methods of communication with God. These helpful instructions offer hints to beginners, especially on the essential elements of vocal, mental and affective prayer. An excellent history of the revival of liturgical prayer in recent years is included in the pages of *Sacramental Prayer* (B. Herder. \$2.75), by Conrad Pepler, O.P. The idea of the priestly life of Christ being continued in His Mystical Body, the Church, through the Mass, the sacraments and the divine office is described in a stimulating manner. New meaning and vigor can be given to prayerful corporate worship

by the assimilation of the sublime truths in *Theological Dimensions of the Liturgy* (Liturgical Press. \$3.75), by Cyprian Vagaggini, O.S.B. The impelling motivation of participation in the redemptive mission of Christ is lucidly described in detail.

The new translation by Msgr. Ronald Knox and Michael Oakley of the spiritual classic, *The Imitation of Christ* (Sheed & Ward. \$2.50), by Thomas à Kempis, is an inspiring source of meditative thought. The felicitous style of the writers of the latest version enhances the value of the original and renders its counsels and observations more incisive. *Mary, Mother of Faith* (Regnery. \$5), by Josef Weiger, is practically one long meditation on the life of our Lady. Reflecting on her relationship with Father, Son and Holy Spirit, the mysteries of her life and her intimate association with human souls as mother of the Mystical Body, the author presents impressive thoughts for many meditations.

Priest of Christ (Newman. \$3.95), by Francis J. Ripley, is a reflective study on the dignity, the privileges and the consequent responsibilities of the ordained representative of the one High Priest in the world today. Although Hubert Van Zeller, O.S.B., writes in the idiom of the Benedictine rule in *Approach to Monasticism* (Sheed & Ward. \$3), his sagacious comments on some basic truths of the religious life such as the vows, prayer and the spirit of recollection admit of wider applications. This is an enlightening document on the meaning and the importance of the monastic vocation in the modern world.

On the occasion of his golden jubilee as a priest, Bruno Hagspiel, S.V.D., an experienced retreat master, offers a series of conferences in *Spiritual Highlights for Sisters* (Bruce. \$3.95). These practical considerations of the vows, the virtues and the means of religious perfection, rich in scriptural references, can be of beneficial service for private or community reading in time of retreat. Since its appearance a few months ago, *Lamps of Love* (Newman. \$4), by Louis Colin, C.S.S.R., has met with wide favor with religious and the laity. The centrality of the divine law of charity in God's designs for salvation is the major theme in these pages. The author's practical suggestions on gaining greater profit from the sacraments, the spirit of penance and a loyal devotion to our Lady outline a sublime pattern for wholehearted Christian living.

In concluding this general survey of

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recent religious books, attention is directed to a superlative work of art, the April choice of the Catholic Book Club, *This is Rome* (Hawthorn, \$4.95), by the Most Rev. Fulton J. Sheen, the celebrated travel writer H. V. Morton and Yousuf Karsh, the camera artist. This pictorial and textual record of a trip by Bishop Sheen and his grand-nephew to the scenes of the ancient glories of pagan and Christian Rome is truly beautiful and inspiring in the best sense of those overused terms. The views and descriptions of a visit to the vicar of Christ, the basilicas, the works of art, the Vatican gardens and many other features make this a memorable volume for past and future pilgrims to the Eternal City.

VINCENT DE P. HAYES, S.J.

THE WORD

Alleluia, alleluia. Christ has risen and His light has shone upon us whom He redeemed with His blood, alleluia. I

came forth from the Father and have come into the world. Again I leave the world and go to the Father, alleluia. (Intervening chant of the Mass for the Fifth Sunday after Easter).

Holy Mother Church in her liturgy freely makes use of certain sound principles of art, not, heaven knows, because the worship of the Divine Majesty is primarily a work of art, but because sound principles of art are rooted in that which the beatniks of every age fear and therefore abominate—sanity and common sense. For example, every art that is not diseased recognizes the imperative need of variety for the sake of relief; unvarying tension is always one of the marks of psychological imbalance. The Oriental mystic may sit like a graven image and, scarcely breathing, will repeat (no doubt with relish) the thousand names of God. But he does breathe—in, out, in, out—and the names are many, they are not one.

In the ancient Church a psalm was sung between the reading of the Epistle and the reading of the Gospel. The reason was simply the relief of which

we speak. Listeners were many and readers were few in all past ages. Presumably the devout Christians at Mass really did listen with close and maybe hungry attention to the splendid, heartening, profound words of both Epistle and Gospel. It was good for the folk, in between the two hearings, to sing a little. These intervening chants, which have four technical names, Gradual, Tract, Alleluia and Sequence, are noticeably repetitious, and we can easily guess why. The most satisfactory procedure in untrained group singing is for a couple of soloists (cantors) to sing the parts that change, and for all the eager bystanders (no, *participants*) to join in the standard chorus.

The intervening chants sometimes refer directly to the event or feast that is being celebrated, but more often they simply but strongly echo the mood, the spirit of the feast. Frequently there is some anticipation here of what will be read and heard in the Gospel that is immediately to follow. It is good for us sons and daughters of Holy Mother Church to observe that even when the Church, in her ceremonial, seems most casual and transitional, she knows exactly what she is doing. She is at once the wisest and gentlest and most serious of teachers.

The complete hymn (Sequence) which may occur at this point is now heard only on very special feasts or occasions: Easter, Pentecost, Corpus Christi, the Seven Sorrows of Mary, the Requiem Mass. Rare as they are, these venerable songs richly merit the notice of all who wish to think and pray and live as the Church thinks and prays and lives. The *Veni Sancte Spiritus*, *Stabat Mater* and *Dies Irae* are pure, exalted poetry in which undimmed theology is fellow to unabashed tenderness.

It will naturally occur to the Catholic mind as an objection that one can hardly be completely attentive to all the parts of the Mass on all occasions. The difficulty is valid. One fact is that the sacred liturgy contains a positive embarrassment of riches. Another fact is that poor old human concentration is unstable at best, and tends to waver (thank heaven) even when assaulted by the strident effrontery of television. Still, because we cannot attend closely to all the parts of the Mass all the time it does not follow that we cannot sharply heed some of the parts of the Mass some of the time. Let us come with simple, alert willingness to be taught and guided and (good word) edified. Mother Church and the Holy Spirit will take it from there.

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